

A CONGREGATIONAL RESPONSE TO INTERGENERATIONAL SUCCESSION:
DEVELOPING AN EDUCATIONAL MODEL
EMBRACING BIBLICAL TRUTH

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ABSTRACT

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by

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This project addresses the congregational response to intergenerational succession and transitional leadership by providing educational awareness with biblical insight. Ebenezer Baptist Church, located in Alexandria, Virginia, serves as the context of this project. The problem identified within this context is the existence of intergenerational conflict, particularly among the Baby Boomer and Millennial generations where growing disunity is found. The hypothesis of this research is that there will be an implementation of an intergenerational succession model that may be taught if the outcomes will be unity and a greater appreciation of spiritual gifts for continued growth and sustainability within the church.

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I first acknowledge the Lord, God Almighty. Next, I acknowledge my wife Shawnetta M. Jackson, and our children: Albert Darnell, Gabrielle Michelle, and Joi Kyra Jackson. Acknowledgement also extends to my dear mother, Florence L. Jackson, and my father, the late Reverend Albert E. Jackson. To my Grandparents, and my Pastor, Reverend Dr. Lloyd T. McGriff. I also want to acknowledge my Church Family, the Ebenezer Baptist Church in Alexandria, VA; also, to Galilee Baptist Church in Suitland, MD; and the New Shiloh Baptist Church. Lastly, I acknowledge Dr. Henry P. Davis and to Dr. Vernon Walton.

DEDICATION

To God be the Glory for the great things He has done! Through this entire journey I have had the support of my loving and devoted wife and praying mother. My mentors have been invaluable to this entire experience. Without the aid of Dr. Alfred Thompson, the encouragement of Dr. Gerald Young, as well as the Challenge of Dr. Harold Hudson, I would not be here. I have been encouraged by my church family, the Ebenezer Baptist Church of Alexandria, Virginia, for their loving support during this journey. I dedicate this degree to my Loving Mother Florence Lilian Jackson and in memory of my beloved father and mentor, the late Rev. Albert Earl Jackson.

I am reminded of Proverbs 3:5-6 that has guided my pathway and was taught to me at a very young age which simply says: *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* For their tireless sacrifice and commitment to raise me in the fear and admonition of the Lord, I thank you! I want to continue to make you proud as my parents and mentors in life. To my wife I thank you for being my life partner and biggest cheerleader. May the Lord continue to give you your heart's desire!

INTRODUCTION

With the generational landscape changing within the United States, there is an opportunity for the church to respond to the interconnectivity, or the lack thereof, between persons from different age groups. There are several reasons why people are living longer, as the advancement of science and technology continues to evolve, the consequence is that the variety of generations being present within any setting is almost guaranteed. While several representatives of an age group may be present within a setting, what is not guaranteed is their ability to communicate effectively and help each other to accomplish goals.

This research explores the goal of successorship with particular emphasis on the relationship between the Baby Boomers and Millennials. These two age groups, in particular, are examined due to there being a similar match in population—both in the nation, as well as in the context of ministry for this study. While there are just as many Baby Boomers as there are Millennials, these two generations are found at odds relative to the matter of intergenerational succession planning and implementation strategy.

The following pages of this document explores the literature made available through articles, books, and journals written by scholars and expert authorities in their

respective fields of study. The literary analysis will show what researchers have already determined as effective and proven methods of intergenerational connectivity as it relates to successorship. The topic of Succession as it relates to intergenerational connectivity is explored through a series of foundational research in the areas of the Bible, history, theology, and theory.

Chapter one of this document synergizes the topic of this study with the researcher's personal experience and context in ministry. It introduces the problem within the context of ministry, the Ebenezer Baptist Church, located in Alexandria, Virginia. This chapter also explains the intention of outcomes associated with treatment and implementation.

The second chapter of this document explores the biblical explanations offered on this subject of successorship. There are both Old and New Testament references to guide research with a biblical foundational perspective. The blessings involved with both passing the mantel, and receiving the call to continue, are lifted within this section of the document.

Chapter three of this document offers historical content on the subject of successorship. The irony of studying history of generations past, to give indications of how to circumvent pitfalls of successful transitions is explained in this chapter. There are historical movements and events that are described to deepen the discussion around legacy.

The fourth chapter of this research reveals the theological perspectives offered by both classical and modern theologians. In this chapter, concepts of discipleship and

apostolic succession are further explored. Commentary on the church and its position on transitional leadership is also explained.

Chapter five positions this research in theory. The theories explored in this document have been gathered from other academic disciplines; mainly, sociology and psychology. It is in this chapter where the researcher explores the concept of successorship and how it is addressed in other scholarly disciplines.

The sixth chapter of this document points to the implementation and project analysis of this research. The outcomes of the treatment implemented within the context of ministry is revealed. Additionally, the project summary of learning is located within this area of the document.

The other sections of this dissertation houses supplementary information, namely: appendix and bibliography information. There is an opportunity to engage this work, as several perspectives have been blended together to create a strong position. As a result of this investigative study of all current models on this topic, the researcher offers an educational model in response to intergenerational successorship.

CHAPTER ONE

MINISTRY FOCUS

It was that great emancipator Dr. Martin Luther King, Jr. who in his speech coined the phrase, “the ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.” The same could be said of the great Ebenezer Baptist church as we approach her one hundred and thirty-fourth year in existence and we find ourselves rebuilding the wall like Nehemiah. Ebenezer in all of the rich history and legacy is still as quoted by her members, “a sick baby trying to get well.” As the economy has shifted as well as the demographics, we find that the lion shares of our members are no longer residents of Alexandria, but rather commuters. The significance of that is felt when commitment is tested with the frequency of activity at the church and yet parishioners have to pick and choose what they can physically participate in because of the high volumes of traffic in the District of Columbia, Maryland and Virginia (DMV) area that must be negotiated.

My current context is filled with a cadre of millennial and baby-boomer worshipers combined. The greatest challenge seemingly is how to empower them to worship together without the other being too disengaged. As is sits, we are a one hundred and thirty-four year old church which has been steeped in traditions filled with sacred cows which should not be tipped over too fast lest we risk breaking the spirit of the tender sheep. In my humble opinion, calling a young pastor (of which I am the second

within a ten year span), they recognized the need for change, but are not sure what that change may look like and are now showing signs of fear. To help lessen those fears, I have focused on creating bridges between those two groups of Believers which would help them understand how they see and worship God and will educate them on ultimately not feeling threatened by each other.

I believe the use of story-telling (keeping in line with the oral tradition of our culture, as well as Jesus' parables – the universal language for all generations), trauma (testimonials from our past and present), coaching and mentoring (to bridge the communication gap which follows a biblical model of the older teaching the younger) would be helpful in my context. This will foster an atmosphere that essentially will enable my context to be a healthy church.¹⁰ This investment in transformative learning and self-evaluation is the beginning of weeding out certain aspects of our ministry, reviving others and adding new initiatives to move us forward.¹⁰ Due to the way the former pastor left the church, many have tried to fill the void of the leader and someone is wearing the hat of the leader, and another was wearing the shoes of the leader and now that the leader has been called to the church, the following needs exists in my present context: strong pastoral leadership, new formation of ministry model, bridging the gap between “Millennials” and “Baby- Boomers” in worship, updating physical plant for current and future use, create community development corporation, as well as to create income producing entities to stop financial hemorrhaging. A strong need for our context is to refocus attention to do missions in ministry, and more forward thinking versus us simply resting on what previously existed to keep contentment and happiness.

In God there are no wasted opportunities. In every exchange, with every new assignment there was preparation ground for this assignment. I can still remember my feelings of abandonment from my father because I felt like he was at the church for far too long. Due to my personal experience, in my parenting style gives me the sensitivity needed to foster a healthy relationship with my wife and three children to be compassionate toward their desire to spend quality time with me. In every instance the Lord is continuing to teach me balance while in pursuit of this professional degree. With every test and trial, when I have had my proper credentials, it helped break down barriers because of my age, therefore, multi-tasking has been obtained and assists with maintaining mental stability. I have experienced intense decision making and still have learned to remain calm. I have learned how to be the constant professional under pressure thereby modeling how we should all approach ministry in our context. This transference of energy continues to ignite such a fire in the leadership of Ebenezer Baptist Church of Alexandria.

My earlier transformation story has continued to shape my life and wherever I have been blessed to go, the re-creation of that first experience comes to past. In essence since my earlier encounters with the Lord were so rich, it has been my desire to invite the congregation in on my journey with the Lord, realizing that many have never experienced that kind of intimacy with the Father. So what I have often instructed our congregation to do is to begin to tell their story. Seemingly, everyone can relate to stories told of one's upbringing as I do. In walking with the Lord, I quickly discovered that when He calls you unto Himself, He also equips you with what you need to be successful. He orchestrated it all, from me being born to an associate minister in my father, a Sunday School

superintendent in my mother, a president of the Senior Missionaries Society in my grandmother, and the icing on the cake was that my Auntie and God-Mother served as the first president of the Congress of Christian Education in Maryland. In each of these specific areas over the next few years I would get invaluable ministerial training from those closes to me, making for quite an intensely secure nurturing environment.

Without fail, my parents had me plugged into Sunday school every Sunday. Either it was at my Dad's church, Manner Bible Church (Fundamentalist Theology), or my Mother's home church, the New Shiloh Baptist Church. Sunday school was extremely exciting! I can remember children being engaged in Sunday School year around as if it was Vacation Bible School. During that era, at the New Shiloh Baptist Church, I recall it being a thriving work. It was the leading Baptist church in the area attracting doctors, lawyers, government workers, business owners, as well as steel mill workers. They all worshipped together, raising their children together, in this same community.

At its peak it was a highly anointed and deeply spiritual church. The choir would march in each Sunday, and at the conclusion of the worship, they would also march out to, "Guide Me Oh Thy Great Jehovah, Pilgrims Thru This Barren Land." The Mothers of the Church would lift their voices in concert together, each section on cue. The preaching was dynamic and prophetic and the services were epic. The "James A. Everett Jewels," the teen and children's choir, was bursting out at the seams and all of the adult choirs were filled to the brim. The genre of music during that time also helped shape my foundation. Later in my adulthood I would lead praise and worship with an appreciation for the anthems, hymns, and even contemporary gospel music. This is the atmosphere

where I learned to worship God in the traditional black church. Also, it was in the black church that I saw my parents worship, my aunts and uncle's worship, and the rest of my extended family and community worship the Lord.

Sunday's were reserved for Sunday school, Sunday morning worship, dinner at Grandma's and Sunday afternoon sports on NBC, ABC, or CBS. I've discovered that through sharing your personal story through illustrations within the context, the listener becomes endeared and common ground is established. Barriers are broken because we have torn down the high and lifted up model of being untouchable to the parishioner. As a result of this level of humanization of the pastor, there is rarely a Sunday that either myself or my wife leave without a person sharing personal praise report of one great thing that Lord has done in their life that particular week. I have found that it keeps their walk with the Lord fresh, and their hearts open to experience God in new ways that perhaps they were previously taking for granted. The constant recollection of my spiritual autobiography never lets me get too far removed from the "Least of These" as Jesus describes in the Matthew's Gospel when He says, "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'"¹

A significant historical illustration from the context serves as a testament of how far the Lord has brought us and ultimately to see that if He did it then than He'll do it again. This particular age could be looked at the pinnacle of the church heretofore as we know it. It was from the years of 1962-1985: In July 1962 a special meeting was held to elect a pastor. Rev. Austin A. Booker was elected as the eighth pastor. Rev. Booker

¹ NIV, Matthew 25:40

began his duties as the pastor in December of 1962. Under Rev. Booker's dynamic leadership an estimated one-thousand five-hundred persons joined Ebenezer. The following boards and organizations were formed: Board of Christian Education, Gospeliers, Gospel Specials, Youth Department, Male Chorus (re-organization), Busy Bees, Sunshine Band, A. A. Booker Dramatics Club, New Members; Club (re-organization), an Ebenezer Newsletter, basketball and bowling teams, an Annual Scholarship Banquet for high school graduates, Junior Deacons, Junior Deaconess and a Sewing Circle. In 1966, the church purchased and remodeled what is now the Hargrove-Collins Education Building. This building was dedicated in 1970.

Four sons of the church were called to the pastorate of other flocks during Rev. Booker's tenure: Rev. John W. Johnson (St. John Baptist Church, Alexandria, VA); Rev. James A. Price (Macedonia Baptist Church, Flint Hill, VA); Rev. Frederick S. Jones (Star of Bethlehem Baptist Church, Triangle, VA); and Rev. Warren Hudson (Mississippi). Thirteen sons were called to the preaching ministry under Rev. Booker. Rev. Booker envisioned a total of the church. The church approved the process in three phases to include a combined choir loft with a seating capacity of one hundred and five; extension of the balcony, additional bathrooms, office space for the pastor, clerk and finance committee, health room and separate choir rooms for male and female members.

Rev. A. A. Booker served as pastor for twenty-two and a half years and was called home from labor to reward on April 15, 1985. Much was accomplished during his tenure, for he was a humble builder. Although he did not live to see the completion of the third phase of the renovation project, his spirit was with the members as they marched into renovated sanctuary on March 19, 1985. Sister Phenoris Copes chaired the

committee for re-entry into the church. This era in time was so very significant to our present day status with so resurgence of energy and vigor, and vision. I believe the sky is the limit as it relates to what really can be accomplished hence, the desire for continual growth and usage of research as the methodology to promote the growth.

This project is a project that will be felt by its congregants. As I explore the new social norms of the climate change in the congregation, I will also record how the congregation responds to the change, whether positively or negatively. Currently there have already been a number of sacred cows that have been tipped over and we as a congregation may have cracked but we have not broken under the strain of change.

I also see us stretching and transitioning without realizing the ultimate effect that we will have on our community. Many have already begun to comment on the enormous impact that we have had with the homeless population in our demographic. The part that is not readily reported is the high density of homeless population as this is a sought after community with which to reside, those that are less fortunate have also migrated to this community seeking refuge and wanting a morsel of grace extended to them in all of the abundance of this set community. Theirs is a voice not often heard at the Town Hall meetings, yet it is a need that we as a Christian community have decided to tackle. Partnering with a grass roots organization called V.O.I.C.E. places about fourteen churches, of which Ebenezer is a front runner due to overwhelming support from the congregation, right in the center of any said soci-economic and political shifts that may occur in the positive for low to moderate income housing dwellers. This organization has been around throughout the country for over twenty years, yet under new leadership of

V.O.I.C.E. and Ebenezer, the stars have been aligned that we would unite to strike a mighty blow for the underdog, “the least of these.”

The continual satisfaction that is felt when one tenant after another is heard all due to the clergy taking a more pronounced stance on injustice in the community is an indication that prophecy is being fulfilled and Ebenezer Baptist Church is quickly becoming the epicenter of the that community. The burden placed upon me to champion for the underdog was perhaps first planted in me when I could bear witness to the great things that my grandfathers could accomplish with less than fourth grade educations and yet they were able to be entrepreneurs, steel mill workers, home and land owners, leaving acres of land for generations yet to be born. The lessons learned was that if someone had not given these men equal footing to buy and trade, and to have the pursuit of happiness, then these dreams would have never have been realized.

So is the motivation felt and the burden born by every American who has a vision to strive for better days for his and her family who was not born with a silver spoon in their mouths, but who have a burning desire to do more, live better, and achieve higher heights for their children and future generations. In essence someone must be anointed to open up the blinded eyes of men and set the captive free. Who will go? I'll go! Who will go? I will go, so that men might see me and glorify the Father which is in Heaven. If we ever going to win them, we must first meet them where they are. I believe we will not win those who we offend, but through meeting a physical need, we can transition them, thru the aid of the Holy Spirit, help them fulfill their spiritual needs of wholeness in Jesus Christ.

With worship being the center focus, we realize if no real evangelism is ever taking place, then no new souls will be won for Christ and ultimately we will simply be the saved ministering to the saved. Far too much “in-reach” has already taken place and it is evident in the majority of our churches. As a part of our worship experience we will implement a slogan that simply through friendly evangelism will encourage each parishioner to “Depart to evangelize.” Invite cards have been established and distributed so that as congregants can share invitations to the community at-large, whether in the mall, at the bank or in the grocery store. The overarching purpose of the invite cards is to equip the membership to extend the invitation to a potential unchurched person to worship at any time. The aim is to have at least five to ten new guests in worship every week. The rationale is that for every visitor’s card received, someone from the hospitality ministry will follow up with a phone call in two days and a written thank you note in five days thanking them for worshipping with us. The entire aim is to teach our congregation to become hungry for souls that they too might learn to worship the Lord! The consistent call to worship is not just a Sunday thing will be the banner that we raise so that we begin to develop dynamic disciples who have learned to move faith-forward in their maturity steps in Christ.

The expectation of the project is to experience God in new ways and for Him to reveal His true authentic plan for my life, marriage, and ministry. The desire is to sharpen my skill set to become an expert in worship, and to clearly define my ministerial voice. Unfortunately, the culture is modeling what is witnessed on YouTube videos as opposed to receiving an authentic word from God to deliver to His people. As a result a great void exists in their proclamation because they have not lived what they have preached, but

simply model what they have witnessed on videos. Many have not suffered enough to have the absolute confidence in God that is required to convince anybody else of the same. As with a tried and true proclaimer of the Gospel, the congregation can discern the difference between modeling and authenticity.

Long gone are the days where as a preacher can stand up and give three points and a poem and somehow believe that will remedy the woes of our hearers. I have been at the counseling aid of parishioners who have overcome breast cancer, marital infidelity and abuse, but who have not overcome their family's silence to molestation as a child, and still even greater have everyone to turn a deaf ear to their cry. I have seen a mother do her best to raise her two boys on her own and the church turn her away, simply as a cast away saying she is a drama queen. No, three points and a poem doesn't get it when people are grappling with limited resources of whether to pay rent or exorbitant prescription cost and doctor's bills. In this age of Christendom, we must have a relevant authentic word that meets the physical and spiritual needs of our context for growing maturing disciples, lest they remain impotent babes in Christ.

I want God to establish me in His kingdom so that I begin to recognize my contribution in the kingdom. Heretofore I have supported everyone else's vision that I was assigned to assist in ministry. When called upon I was faithful to my many assignments. Whether it was something as simple as keeping time while playing percussion or serving communion as a Deacon or being at the bedside of a terminal parishioner, I want the vision that God has placed in me to come to pass. I want to be very careful to follow His commands as I set out on this journey so that I will not forfeit my blessing of seeing the fruit of my labor come to fruition.

One of the greatest experiences is to see what God birthed in me to be a living example that continues to reproduce itself. There is so much vision in me and hope of a greater ministry being experienced that I have to maintain the balance of pressing onward, while realizing we are not there yet. The biggest obstacle at times is me. So my constant prayer has been, “Lord, save me from me.” It was said of me many times, that the only person stopping me, is me!

In my ambition to raise new levels of ministry in my present context I also want to have balance as it relates to having a healthy, stable, fruitful marriage and home-life. The church at times seems like she is my mistress rather than my ministry, because I think about her when I’m with my wife and children. I bring her issues home and have far too often prioritized her issues above and beyond my family’s needs. The stress of keeping her clothed and outfitted for next-level ministry has often kept me awake at night, and a part of me wants to prove to the world that she’s not the harlot that the world has often called her. Names like ungrateful, spoiled, angry, and even damnable have been hurled at her and yet I have been forced to see only the good in her that she can be. I have been told that she will never change, and when she slaps me with that familiar air of disappointment of lack of commitment or constant murmuring I forgive her and seem to be glutton for more punishment. Times when I want to quit and simply walk away, I hear the Lord say to me, “Only be Faithful!” I feel like the prophet Hosea when God told him in that first chapter, versus two and three, “Go, take unto thee a wife of whoredom and children of whoredom; for the land doth commit great whoredom, departing from Jehovah. So he went and took Gomer.” Many times she is rebellious and flirts with other mischievous things that brings about judgement in the body!

I have been stuck at a loss of words and when break through finally occurs in any small way, and I see it reflected in the life of one of His children. I have a moment of extreme worship that turns into a voiceless cry that only ends with tears of joy. I expect miracles to be performed and eyes to be illuminated with the light of God's glory through this project. I expect that the millennials and the baby-boomers would eventually come on one accord and be reconciled to worship together. I long for the day when the singing of hymns and praise and worship will be equally embraced for their contribution to the magnification of the Lord.

What I have gained is a deeper understanding of God's plane for this context. What I have prayed for privately, the Lord has answered me publicly. The Lord has sent two powerfully humble ministers to be at my side to help bring His vision for this house to fruition. One in particular used this context in his paper and completed a demographical study of our context. I have discovered that if you want to first win the city, you must first know the occupiers of that city. The millennials are an under represented group within the context. However studies have shown that they are growing at five times the normal rate of most of the population and so will be the majority especially as the baby-boomer generation die out.

According to the research on the community around our physical plant, of nine-hundred and nine Queen Street, the city of Alexandria's last documented teen pregnancy rate was thirty-three point four out of every one-thousand persons between the ages of ten to nineteen-years of age. Also according to those same records, the city of Alexandria last documented four-hundred and one Group B Juvenile Crime offenses were at a thirty-nine point seven percent increase since 2007. So with this said data in hand, we begin to see

real ministry opportunities. If by meeting the physical needs of pre-pregnancy literacy, prenatal care, closing achievement gaps, and parenting classes provided by the church through partnering arms of the community like the YMCA, Boys and Girls Club of America, The Links Organization, and even The Urban League, these at-risk population would begin to see hope through the eyes of Jesus. Most of our teens in the community of our church are facing issues of poverty, hunger, and bullying. Due to these issues we are seeing a spike in youth violence, pregnancy, and crime in our community. We must stand and fight for solutions so that we may raise this generation of youth as leaders to impact the community. They need to be coupled with some of our seniors so that true mentorship can take place.

In speaking with some of the youth in our church one of the main things they seek to do is find creative outlets to express themselves through the arts and their gifts. Admittedly, one of the major problems we face is gathering the actual manpower and volunteerism needed to extend our reach to the children and youth in our community. Another more prevalent issue is having sufficient funding that will allow us the resources needed to meet the needs of the problems that exist, therefore social and civic collaborations as well as building a parent alliance base, will be necessary in order to achieve our goals. When relationships have been established with this base, I believe that keeping them engaged will not be as tough of a challenge as it is now.

Progressing into a solution base dialogue, I believe that when creative environments such as public spaces off of church grounds are secured effective outreach may begin. The purpose of changing venues from the traditional four walls of the church is to create an environment that is non-threatening to the seeker or non-believer. Having

seeker-friendly events where the sole purpose of the event is to build trust, community alliances, and relationships helps best when trying to get an end-rode's to the community. This kind of action requires the church to mobilize small groups of youth workers, deacons, and deaconess whose sole job is to build rapport in the community. Pre-training is necessary when combining a mass effort of mixed age groups such as baby-boomers, generation-X, and millennials. Each age group thinks differently and so as to not offend any group training in-house first before doing a huge event, canvas, or community blitz, it is vital that everyone understands the main objective.

Once a few intentional strategic actions have taken place, it's also vitally important that your team be of the mind-set that this is not just a one-time event, but this is an actual paradigm shift taking place and that healthy avenues for youth should be made to feel a part of ministry and equipped to grow. I believe that the more we are intentional about these community actions, reminding the current congregation of the cosmic shifts that are occurring, while also letting them know that they have a vital role to play in the smooth transition of these seekers, they will take ownership of their responsibilities and will be empowered as the shift occurs!

Another goal is to increase membership. Currently, an average of two-hundred and thirty members are in an attendance for worship, approximately forty members are in attendance for Tuesday Bible Study, and approximately fifty new converts join per year. The goal is to increase the number to three hundred members by the end of 2016. The strategy used here to accomplish such a lofty goal is by implementing creative friendly evangelism approaches such as: wrapped bottled waters at the basketball and football games, door knockers, backpack giveaways filled with uniforms, and open mic block

parties in the middle of their community playgrounds with the infusion of three-on-three basketball tournaments.

Using the Great Master Builder Jesus as an example, He always had a core group with which to work from. Jesus had the twelve disciples, but he also had Peter, James, and John as His core team members. We will work on getting a core student population of about ten to fifteen engaged and trained student leaders between the ages of twelve to eighteen. We will continue to build the “Keep It Real Friday” that average about one-hundred and twenty-five to one-hundred and fifty students and adults per event as it is held bi-monthly. This event was birth in order to keep a certain level of vitality and creativity in the life of the young people a crossed the DMV area. We will also begin a teen small group with a user friendly curriculum that lends toward a more engaging environment.

In seeking to create an Intergenerational Church Model, attention to all age groups will be a must in order to gain buy-in from the masses. An additional goal is to revitalize participation in our Christian Education Department so that there is a fundamental understanding gained in the importance of our constant spiritual growth. It was Paul who wrote to young Timothy that says, “Study to shew thyself approved unto God, a workman that needed not be ashamed, rightly dividing the word of truth.”² In the age that we live in, it is extremely important that we equip ourselves with the word of God that will raise a standard of living by which we are all held accountable to and will secure certain victory in every endeavor because we will be guided by the wisdom only found in God’s inerrant word! From this ministry arm of the church we envision small

² NIV, II Timothy 2:15

groups being birth whereby our adult population can begin taking their next steps in knowing, and growing, and showing the love of God.

I would put into place a heavy eight week curriculum based solely for the Christian Education Ministry to implement the small group curriculum. These classes will be held during Sunday school as well as on Tuesday night Bible Study. The real obtainable goal is to unite Directors of Christian Education, Sunday School Superintendent, as well as Youth Ministry to begin forging innovative learning models for the mass population of the congregation to tear down those barriers of complacency and boredom in the ministries that divide. This will make study God's word more exciting and enjoyable for all age groups because we have begun to be intentional with our efforts for making dynamic disciples. I have a proven theory and that is, "Chance Favors the Prepared Man."

If we going to execute our plan we first must be equipped not only with the word of God, but also with creative teaching styles. Not everyone learns the same. There are various types of learning styles to include: visual, audible, and kinesthetic. There must be training on how to appeal to all of the various styles of learnings we seek to reach. Strong emphasis will be placed on preparing learning environments that are safe and engaging, i.e. decoration of rooms with visual aids of what will be discussed. Chair and table placements in the shape of a U so as to make sure no one's backs are facing anyone's face.

I believe that all goals should have a rubric whereby they are measurable. Benchmarks help us to realize that progress is being gained and with each goal set and met a byproduct of those achievements foster a sense of encouragement to the body, so

there will be each year a scheduled celebration of those goals being met and incorporating the worship element on what has transpired to thank God for our good use of stewardship. I expect God to witness a tangible increase of the core group increase from fifteen to thirty-five within the second year. By the third year those numbers will go from thirty-five to sixty by the end of the third year just in the children and youth core! “For Keep It Real Friday’s” activities, we anticipate growth from one-hundred and twenty-five through one-hundred and seventy-five by year two, and by year three we are anticipating exponential growth to two-hundred and twenty-five at its end.

The offering of a Science Technology Engineering and Mathematics (STEM) Program to the community will also generate interest amongst the middle and high school population. Partnering with the community organization for mentoring and tutoring will help to reduce the amount of violence that we are witnessing in the community. Our collective hope is that seed sew in the millennials will foster entrepreneurship aspirations and creativity when their own gifts are realized.

Vacation Bible School has been a strong evangelistic arm in the life of most churches across this nation. This has certainly been the case in this Historic Ebenezer Baptist Church site. I was told that over fifty years ago while there were still just as many project housing as there were single family dwellings, that there was a concerted effort to physically walk the children by the droves to Vacation Bible School as well as choir rehearsal. Many of our senior saints bear witness to the fact that it would be standing room only when the children from the Bird Project complex would come.

Although those project complexes have been greatly reduced, there is still great opportunity in this same community to have significant impact for ministry through at

least these two vehicles, building a children's community choir as well as equipping these same children during the summer through Vacation Bible School. Future aspiration is to host an eight week free voucher run summer camp! This would elevate the family dynamics from being over crowded in the homes twenty-four hours a day. Since doing the last Vacation Bible School with all youth and young adult staffing support, there has been great interest in some of the former directors to play a huge role in leading those efforts. I believe this will become an open invitation to merge the two distinct groups together to work and plan thoroughly while building an intergenerational church ministry model to be on display for the Millennials and Baby Boomers alike.

We have experienced tremendous momentum with the women's community choir. In the coming year we will build an even greater infra-structure to bridge the gap between the church and this community choir, which will also pave the way for an all youth and young adult community choir of Alexandria. While building continuing relationship and partnerships with the local middle and highs schools in the area, as well as the feeder community outlets such as boys and girls clubs, community center, pop-warner football, local AAU basketball teams and the YMCA there will be no outlet with regard to the millennial generation that will not be covered.

I believe the biggest blessing in my context is that concerning the baby-boomer generation, our context has been the hub for all of old town as the community epicenter. Evangelism to this over looked population is a must. In continuing to involve that generation with the aggressive evangelistic approach to win the lost for Christ, there is no doubt that we will reach our goals as a church body. Already we have the support of the lion share of leadership as we develop this intergenerational church model through

accountability, stewardship, laity, and leadership development. The road ahead for this great site will prove to be epic.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The purpose of this Biblical Foundations paper is to synthesize the Biblical content around the dissertation topic of bridging the gap between baby boomers and millennials by using an intergenerational church model. In particular, this research topic focuses largely on the transference of authority and leadership from one older generation to the next within the context of the Christian church experience. “Traditional church should be intergenerational, but although the cultural sharing group may be intergenerational, there is no reason why the sub-cultures that form that group should not be generational.”¹ This foundation paper will explore the cultural norms that governed the succession outcomes during that time.

Norms which may be valid in one culture may not be so considered in another; practices which are legally and morally permissible in one society may be regarded as illegal and immoral in another. It follows that each culture must be viewed as a self-contained entity, right in its own period and by its own standards, and there can be no absolute or objective moral norms which are binding on all peoples at all times. There is thus no independent basis or overarching standard by which the morality of another culture can be judged; indeed, to impose our own high-minded ethical principles on another society would merely be to indulge in what social anthropologists would regard as an unhealthy ethnocentrism.²

¹ Mark Griffiths. *One Generation from Extinction: How the church connects with the unchurched child* (Grand Rapids; MI, Monarch Books, 2009), 269.

² Eryl W. Davies. *The Immoral Bible: Approaches to Biblical Ethics* (New York, NY: Bloomsbury Publishing, 2010), 44.

This investigative study will expound on both the Old and New Testament passages to advance a more detailed study on issues facing leaders who were of an older generation, and transferring information, knowledge, and instruction to the younger generation. “Because the oldest generation (builders) tends to assume much church leadership, it is important to be intentional about encouraging [younger generations] assisted by the older generation, to take leadership roles.”³ What Bible scholars know and almost unanimously agree upon is the fact that the New Testament Christian church has been commissioned, through the teachings of Jesus Christ, to love and teach others how to do the same. As this foundational Christ-centered message of hope continues to permeate throughout time, the focus of this gap-bridging topic between different generations will be addressed with a loving perspective: one of hope and insight.

Scripture uses the word generation in three ways. The most common Old Testament usage designates a period of time. When the Psalmist writes “from generation to generation we will recount your praise,” (Ps 79:13), he could have written, “forever or for all ages we will recount your praise.” Another usage is seen in the genealogical lists of descendants found in both the Old and New Testaments. The final usage relates most directly to generational theory and is defined by McIntosh as “a group of people who are connected by their place in time with common boundaries and a common character.”⁴

The Old Testament focus of this document will address the leadership and congregational response between Joshua and the People of Israel before his death. The Old Testament scripture comes from Joshua 24:15. This Old Testament focus of Joshua will detail the assignment, responsibility, and succeeding proclamation to the people God

³ Dorothy Henderson. *Learning God's Stories Together* (Ontario, Canada: Wood Lake Publishing, Inc., 1996), 35.

⁴ Holly Catterton Allen, and Christine Lawton Ross. *Intergenerational Christian Formation: Bridging the Whole Church Together* (Downers Grove, IL: InterVarsity Press, 2012), 144.

chose him to lead. There are also cultural influences of that time period that will be expounded upon for a more connected study of this portion of scripture.

The Old Testament is the name commonly used to refer to the first part of the Bible, which was written principally in Hebrew. For Jews, the books of the Old Testament are the whole Bible. They tell the stories of the ancient Israelites, including such figures as Noah, Moses, Joshua, Deborah, Ruth, and Samson.⁵

The New Testament focus of this document will highlight the relationship between the Apostle Paul and his successor, Timothy. Not only will this New Testament study detail the ministerial aspect of successorship, but also the connection between these servants relative to their age, assignment, and acceptance differences. Each of these differences will be detailed to further explore the analytics involved with creating a model that will offer an opportunity to bridge the gaps found within the twenty-first century baby boomers and millennial age groups within the church accordingly.

Old Testament

The following Old Testament investigation will focus on the history, culture, and the project theme of generational differences and similarities that have created opportunities for God's people to overcome significant trials. Israelite history will be explained throughout his Old Testament analysis, as to provide foundational support for the project theme of this research. The passage of Old Testament scripture that will be examined is the declaration between Joshua and the people of Israel before his death. The Old Testament scripture comes from Joshua 24:15. This passage is significant, as there are similarities with generational successorship in the present setting within the Christian

⁵ E. D. Hirsch, Jr. *The New First Dictionary of Cultural Literacy: What your Child Needs to Know* (New York, NY: Houghton Mifflin Company, 2004), 83.

experience. The passage that will be analyzed will be Joshua's public renewal between the Israelites and God's Covenant at Shechem.

The renewal of the covenant, which was sustained by the grace of God even after its violation by Israel, became a fixed ritual in the deuteronomic literature. The book of Deuteronomy as a whole symbolizes the renewal of the covenant with the new generation after the Exodus, while the ceremony of renewal, as commanded in Deuteronomy 27, was performed by Joshua at Canaan. A public ceremony of covenant renewal for all generations is commanded in Deuteronomy 31: 10-13, to be executed during the festival of Tabernacles (Sukkot) every seventh year. Public ceremonies renewing the covenant between God and Israel were performed in specific situations as well. The deuteronomic covenant renewal became a model for a fixed ritual and for a specific situational ritual in Israel during the First and Second Temple periods, as follows.⁶

The Israelite people are a chosen nation by God from the original Covenant promise through the lineage of Abraham. God promised Abraham that he would be a great nation in the world if he would only trust and obey Him. Abraham was challenged to leave his family in Ur and go to place where God would establish him. God allowed Abraham's faith to be tested by promising his childless ninety-year-old wife that she would have a son that would birth an entire nation. To add to Abraham's assignment of faith, he was also asked to sacrifice his miracle son, Isaac. While Abraham was obedient, God was faithful to his servant and did not allow him to kill his son; but rather, provided a ram in the bush for his sacrifice instead.

In Genesis 22, Abraham is willing to sacrifice his son. He is, however, stopped by the provision of a ram that could be sacrificed instead. The substitute of the ram caught in a thicket which is sacrificed in place of Isaac is a special case. After God has saved Abraham's first-born son Ishmael and his mother Hager in the wilderness of Beersheba, He orders Abraham to offer Isaac. Abraham does not protest, and follows the way God has told him to go. He even refrains from informing his family, including his son, about the intent of the journey. On their way to the mountain Moriah, Abraham stops to worship. Then he loads firewood

⁶ Orion Center for the Study of the Dead Sea Scrolls and Associated Literature. *Historical Perspectives: From the Hasmoneans to Bar Kokhba in the Light of the Dead Sea Scrolls* (Boston, MA: Brill, 2001), 88.

onto Isaac. “Where is the lamb for a burnt offering?” Isaac asks his father. “God will provide himself the lamb for a burnt offering, my son,” Abraham answers. At the supreme moment, when Abraham lifts his knife, he hears an angel’s voice which stops him and a substitute ram appears. The animal replaces the son. In this special case it is the receiver, God, who seems to provide the sacrificial creature. Instead of the son, an animal given by the recipient is sacrificed. Human sacrifice is replaced by animal sacrifice, human death by human life, thus re-establishing the covenant between God and Abraham.⁷

Isaac issued the first born blessing to his son Jacob with God’s promise to prosper his seed into a great nation. Jacob had his fair share of encounters with the Lord, as he got into a wrestling match until his name was forever changed from Jacob to Israel. Israel had twelve sons, and each served as a different tribe within the nation. As the nation sojourned to Egypt from the land of Canaan, because of a famine that God blessed Jacob’s son Joseph to deliver his family from; each tribe multiplied beyond measure and God blessed the people to become great in number.

When Jacob finally died at a ripe old age, Egyptians and Israelites alike mourned the father of all Israel. Shortly after Jacob died, Joseph and those of his generation died, as well. But still, the children of Israel were fruitful and increased to hundreds of thousands. The land of Goshen was overflowing with them, and they became mighty. However, a new king rose to power over Egypt, one who never knew Joseph and his brothers. This Pharaoh was afraid of all these foreign people in his land. It seemed to him that very soon there would be more Israelites than Egyptians in his land of Egypt. The Israelites worked very hard, and the Pharaoh needed them, but he did not want their number to increase. He said to his people: “behold, the people of the children of Israel are more and mightier than we are. Come, let us deal wisely with them, so that they no longer will multiply. For what if there is war, and they should join our enemies and fight against us, and then leave this land? They must not go from Goshen, nor must they become too powerful. I shall make their lives a burden to them; I shall make them into my slaves.”⁸

⁷ Joachim Duyndam, Anna-Marie J.A.C.M. Korte, and Marcel Poorthuis. *Sacrifice in Modernity: Community, Ritual, Identity* (Boston, MA: Brill, 2016), 289.

⁸ Mary Ann Bishop. *Servants of the Most High God* (Midland, FL: Xulon Press, 2008), 87.

It was only after the Egyptian Pharaoh determined that the Israelite people were becoming too plentiful, that he decided to control them for fear that the people would become rebellious against him. It was during this season that God heard the cries of his chosen people of the hardships of their bondage under Pharaoh. God allowed Moses to move away from his people after having killed an Egyptian overseer, and Moses stayed away for forty years in the land of Midian. While tending sheep, Moses saw a burning bush that did not become consumed and began to investigate this phenomenon. As Moses drew closer, he was instructed to “take off his shoes...” Moses was in the presence of God who then instructed him to go back to Egypt and free His people from Pharaoh’s bondage. Although Moses was very reluctant, he was comforted that he would not be alone.

Here we have one of the great Bible heroes exhibiting the kind of fear and insecurity we often wrestle with. But what is more comforting than that is to see how God responds. Moses is not chastised, lectured, or told he just needs to have more faith. Moses’ transparency with the Lord stirs up God’s compassion, not His judgement. Gently, one step at a time, the Lord works Moses through his fear, reassuring him that he will not go alone to do the assigned task, nor will he be left hung out to dry when asked for proof of the Lord’s hand in it.⁹

Moses, a humble man, was chosen by God even when he did not believe he could be effective within the designated leadership role assigned. It was during the conversation between Moses and God that Moses reveals his fears with not being received favorably by the people he was called to lead. “Moses answered, ‘What if they do not believe me or listen to me and say, ‘the Lord did not appear to you;’”¹⁰ but God, in His infinite wisdom, strengthened Moses with a word of encouragement: “Now go; I will help you speak and

⁹ Kim Hamilton. *Fearless: Seven Days A Week* (Raleigh, NC: Lulu Publishing, 2012), 47.

¹⁰ NIV, Exodus 4: 1

will teach you what to say.”¹¹ Although God honored Moses’ request to send another person with him, his brother Aaron, He still did not change Moses’ assignment because of Moses’ fears. God blessed Moses with unusual abilities with the use of his staff to perform miracles.

Divine providence is a central rabbinic doctrine according to which God not only created the world but actively governs it. According to the rabbis, God’s providence is manifest both in the stability and regularity of nature and in extraordinary events which interrupt the natural order (i.e., miracles). Miracles shape history. God revealed His will to his Chosen People, Israel, and rules over the affairs of nations in order to benefit Israel. God extends particular care to individual members of the Chosen People. Listening to their needs and responding to their petitions. God brings harm to Israel upon occasion to teach her a lesson. God knows particulars, for only an omniscient God can be truly just. God knows all His creations, from the most exalted to the most mundane, from the most public to the most private, from things past to things future.¹²

After Moses declared the Word of the Lord to the Israelite people, he was then led to speak with Pharaoh to let the Israelite people go away and worship their God. Several miraculous signs followed Moses’ initial petition, as Pharaoh’s stubbornness created an opportunity for God to show Himself strong in Moses. Each miracle that Moses performed before Pharaoh and the Egyptians was done to make the people believe in the God of Abraham who is more powerful than any edict Pharaoh could ever lord over Israel.

Although we often speak in general terms of plagues, the original Hebrew text uses a variety of terms to describe the special character of these events. Sometimes they are referred to using a Hebrew word that could also be translated as ‘blows’. At other times, they are spoken of as ‘signs’, or manifestations of God. Sometimes they are referred to as ‘miracles’ or ‘wonders’. The word used to refer to the final plague is one that is often associated with a calamity such as being struck with leprosy. All these terms present different ways of looking at the ten plagues. They were a blow to Pharaoh’s pride, they were a sign of the power

¹¹ NIV, Exodus 4: 12

¹² Hava Tirosh-Rothschild. *Between Worlds: The Life and Thought of Rabbi David ben Judah Messer Leon* (Albany, NY: State University of New York Press, 1991), 218.

of God who caused them to happen, and they were wonders because their source lay outside the laws of nature.¹³

These miracles performed by Moses in front of Pharaoh, are often referred to as plagues, because of the harm inflicted upon the Egyptians only, while God did not permit any of the curses fall upon His chosen people. The intent was to show Israel who their God was, and to deliver them from their bondage. The Lord used Moses to dismantle the false perceptions about the Egyptian gods and the beliefs His people had in Pharaoh's divinity through the harmful and deadly plagues performed by Moses.

One of the fundamental reasons why God afflicted the Egyptians with the ten plagues was to establish a body of knowledge about himself from which faith would develop not only with the Egyptians but more importantly for later generations. God did not bring the plagues on the Egyptians only because he hated their pagan practices or because Pharaoh was stubborn and would not let the Israelites go. Once the record about the plagues had been established, future generations could look back on those plagues and choose to believe and therefore have faith in God's mighty power or they could disbelieve and find themselves in disobedience and lack of faith with all the consequences that these attitudes bring for the unbeliever in the life to come.¹⁴

Pharaoh was believed to be a mediator between the gods in the earth. Within the Egyptian culture, Pharaoh was not only a king, but a descendent of the false god Ra. The Egyptians created gods to explain the supernatural activities that they were unable to explain, and of all of the Egyptian gods, Ra, the sun god, was said to influence all of the other gods as he was reborn each day with the sunrise. This false god was said to take the form of other deities and shapes of animals. Osiris, another Egyptian god, was also represented with powerful ram's horns. These images of Egyptian gods may also be the

¹³ Tokunboh Adeyemo. *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars* (Grand Rapids, MI: Zondervan, 2006), 96.

¹⁴ Newton Walkin. *Praying for Miracles* (Midland, FL: Xulon Press, 2011), 182.

reason why Aaron was pressured to fashion a golden calf to resemble the deities left behind in Egypt.

The Israelites were more at home with the idols of Egypt than God Almighty. They craved to worship their gods again. The golden calf was one of their favorite idols and they delighted to make a physical representation of an Egyptian god they adored. In Ancient Egypt, the most important object of worship was the bull. Both gods and kings were called “bull” as a title. The bull was considered not only the abode of god but its active and objective manifestation. The people of Egypt saw heaven as an immense and friendly cow standing over them. The Apis bull of Memphis came to be associated with the solar deity Ra, the oldest as well as the father of all Egyptian gods. The worship of Ra was both ancient and universal Ra was often thought to have been a golden calf, born in the morning from a heavenly cow, and growing into a bull by day. A calf as a young bull at the height of its vigor was associated with fertility. Amongst pagans, fertility rights were marked by untamed and unbridled revelry. It was not the Golden Calf as such, but Ra, who was being hailed as the one who brought them out to Egypt. For Ra was also a universal god. The God of Israel was being replaced by the pagan deity Ra.¹⁵

After the exodus of the Israelite people from Egypt, Moses had another encounter with Pharaoh when his army decided to recapture the Israelites as their slaves. Pharaoh’s army was on the Israelite trail, and in front the people was the Red Sea. Moses stretched forth his staff and the waters departed, allowing the Israelite people to pass on dry land. This miracle is significant to the historical foundation for the very observant protégé and future successor, Joshua.

Joshua is not the exemplary teacher; that was Moses’ role. It is clear, nonetheless, that the Bible regards Joshua as a leader in the image of his mentor. Joshua’s authority comes because Moses publicly appoints him. Joshua is “full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses”. Moses is termed a “servant of the Lord,” and this term is also applied to Joshua. The waters of the Red Sea part of Moses, allowing the Israelites to cross safely, and the waters of the Jordan River part for Joshua, allowing the tribes to pass through on dry land. God

¹⁵ Tim Rowe. *The Heart: The Key to Everything in the Christian Life* (Raleigh, NC: Lulu Publishing, 2016), 463.

directly explains to Joshua that this miracle is for the express purpose that the tribes “may know that I will be with you as I was with Moses.”¹⁶

While Moses used his staff to part the sea, Joshua too performed a similar miracle before the Israelite people. Joshua’s parting of the Jordan River took a little more effort on his part, as Joshua had to continue walking into the water before any division of water began to part. One can only imagine Joshua’s challenge of overcoming doubts in his mind as he witnessed Moses departing of the sea with only the lifting of his rod toward heaven; while his effort of parting the river didn’t happen as immediate. “And the Lord said to Joshua, ‘when you reach the edge of the Jordan’s waters, go and stand in the river.’”¹⁷ Joshua stayed focused on his need for dry passage to order his steps into the heart of his obstacle and God honored his faith and allowed the river to part similar to Moses’ miracle accordingly. This miracle was among many signs of Joshua’s task being similar, but not identical, to Moses’ assignment to lead Israel.

Mentoring requires a proactive investment in others and a committed advocacy for their development and success. It grows out of our belief in another person’s value and potential. Guiding others often requires self-sacrifice and does not always work out as planned. But it is our duty and privilege to look after the spiritual growth of younger generations and to bless those whom we mentor, offering them our friendship, experience, and knowledge, passing along what others have given to us.¹⁸

Joshua, a man from the tribe of Ephraim, an Israelite who experienced slavery in Egypt, along with God’s miraculous deliverance with Moses as his leader, was a strong believer in the true God of Israel. He was even appointed to spy the land of Canaan

¹⁶ David J. Zucker. *The Bible’s Prophets: An Introduction for Christians and Jews* (Eugene, OR: Wipf & Stock, 2013), 17.

¹⁷ NIV, Joshua 3: 7-8

¹⁸ Thomas Nelson. *NKJV, Apply the Word Study Bible, eBook: Live in His Steps* (Nashville, TN: Thomas Nelson, Inc., 2016), 464.

before Israel was scheduled to attack. Joshua and Caleb's report were of a more excellent and faithful one, as he stood among the angry Israelites and said to the entire Israelite assembly: "The land we passed through and explored is exceedingly good. If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. Only do not rebel against the Lord. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the Lord is with us. Do not be afraid of them."¹⁹

Yet out of the twelve spies who went to check the land out beforehand, only two of them had a good report and other ten delivered a bad report to the children of Israel. Joshua and Caleb said that they were more than able to take the land. However, the other ten said they weren't able to go against the giants who were in the land. Stating that they were much bigger and stronger than they, and we look like grasshoppers in their sight. The children of Israel chose to ignore the good report and to take heed to the bad report. And just like them, we see that bad news will paralyze you with fear and unbelief in what God has already promised us. It will stop us dead in our tracks and cause us to reevaluate our own lives and our beliefs. While Joshua and Caleb tried to convince them of what God had already promised them and assure them that they would indeed be able to possess the land, the children of Israel then spoke of stoning them. They refused to believe anything but the bad news.²⁰

God dealt with those unbelieving Israelites and protected Joshua and Caleb from punishment only. Even Moses, nor Aaron, were able to crossover into the land God swore to Israel; only those who were nineteen years old and younger, with the exception of Joshua and Caleb, would be able to experience the Promised Land. Joshua learned early to trust the Word of the Lord, and his good report saved him from God's punishment of those who both gave and believed the different report that perpetuated doubt and fear.

¹⁹ NIV, Numbers 14: 7-9

²⁰ Aleysa R. Proctor. *Good News in a Bad News World* (Bloomington, IN: Xlibris, LLC, 2103), 10.

The practical message of the book of Joshua is that God keeps His promises and enables His servants to succeed if they will trust Him and obey His Word. The spiritual message is that God has a rich inheritance for His children now, and they can claim it by faith. He is a God who requires obedience on the part of His people. Before Israel could enter the land, they had to submit to the requirements that God had laid down; for they were His covenant people. The Lord told Joshua that the secret of his success would be faith and obedience to the Word of God. God had a plan for the conquest of the land; all Joshua had to do was obey that plan.²¹

Joshua witnessed deliverance from Pharaoh; Moses' anger when performing a miracle for water to appear; Aaron's erection of a false god when the people cried out to him to do so; and God's promised fulfilled to curse the disobedient when the people rebelled against Moses and died in the wilderness within a forty-year timeframe. Joshua's spiritual resume was being developed, and his faith was being matured throughout his life, preparing him for leadership accordingly. This successorship from Moses to Joshua was ordained by God: "now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses."²²

From these passages we see that this act of Moses laying his hands upon Joshua was one of the great significance both for Joshua individually and for the whole congregation of Israel collectively. By this divinely ordained act, Moses accomplished two main purposes: first, he transmitted to Joshua a measure of the spiritual wisdom and honor he had himself received from God. Second, Moses publically acknowledged before the whole congregation of Israel God's appointment of Joshua as the leader who was to succeed him.²³

²¹ Warren W. Wiersbe. *The Wiersbe Bible Commentary: Old Testament* (Colorado Springs, CO: David C. Cook, 2007), 426.

²² NIV, Deuteronomy 34: 9

²³ Derek Prince. *Foundational Truths for Christian Living* (Lake Mary, FL: Charisma House, 2006), 341.

The life of Joshua was full of exposure and choice. He was exposed to the slavery of Egypt; the plagues prophecies by Moses and original Passover by the blood covering; the exodus managed by Moses; and the parting of the Red Sea. Joshua also witnessed the idol erected by Aaron; the wrath of God toward those who indulged in idol worship and rebellion against Moses; the Ten Commandments; the manna and quail provided by Jehovah; the rage showcased by Moses at Meribah; and the several battles fought and won by Israel. Joshua learned how to be obedient to God through the careful observation of His servant Moses.

Joshua walked in humility as he served with Moses and God promoted Joshua to be Israel's next great leader. Moses helped Joshua to be prepared. Moses was not envious or jealous of Joshua, nor did he allow selfishness to get in the way of God's plan. He was not afraid to use Joshua's giftedness and skills to help lead God's people while he was still the leaders. Moses was also willing to pass the mantle on to Joshua when it was time for him to become God's next leader. This is a lesson that leaders must be willing to accept because there are times when people want to stay the leader when their time has passed. However, when this happens, it will only hinder the progress of God's people moving to the next dimension in Him.²⁴

Moses endured several hard trials before Joshua, and Joshua chose to become more obedient to the Lord as a result. There are not any instances in the life of Joshua, after Moses' death, where Joshua was punished for displaying his outrage toward the people. While not to discredit his mentor Moses, in any way, Joshua learned through Moses what not to do before God and His people.

Joshua knew Moses, the writer of the Pentateuch, personally. Joshua knew his strengths and weaknesses as a man; he knew that Moses was a sinner, that Moses made mistakes that Moses was just a man. Nonetheless, immediately after Moses' death Joshua accepted the Pentateuch as more than the writing of Moses. He accepted it as the writing of God. Two or three hundred years were not required for the book to become sacred. As far as Joshua was concerned, the Pentateuch

²⁴ Leila Burgess. *Anointed for Success: Living in the Best of Times* (Bloomington, IN: Xlibris Corporation, 2011), 45.

was the canon, and the canon was the Word of God. The biblical view of the growth and acceptance of the canon is as simple as this: when it was given, God's people understood that it was His Word. Right away it had authority.²⁵

Joshua understood that although the Israelite people were often heard complaining, doubtful, and even disobedient at times, that God loved them and was jealous over them. Joshua's objective after Moses' death was clear: be successful at transitioning the Israelite people into their Promised Land without fear. "Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go."²⁶

Reassurance of God's presence with Joshua is another important theme in the first chapter of the book of Joshua. The words "I will be with you" literally bracket the heart of Yahweh's commission. That powerful presence guarantees that Joshua is unstoppable and Israel's inheritance of Canaan under his leadership is inevitable. It is that presence that backs up the commands to "be doggedly courageous" and to "not be afraid". Without the presence, Joshua has everything to fear—stiff Canaanite resistance, a humiliating retreat or defeat, lost confidence in his leadership, and rebellions within Israel's ranks. Such fears sap strength, weaken courage, and soften resolve. But with it Joshua need for nothing. The presence empowers him to lead Israel with boldness, conviction, and confidence.²⁷

To take possession of something is to declare ownership, even if the thing being possessed is in a current status of being owned by another. Taking possession, in Joshua's case, meant going to war against the Canaanites. These Canaanites were described by a few of Joshua's contemporaries, those who went along with him to spy out the land but gave a bad report, as living in a fortified city where they were more powerful, stronger, and gigantic like giants compared with the Israelite people. One of the things that was

²⁵ Francis A. Schaeffer. *Joshua and the Flow of Biblical History* (Wheaton, IL: Crossway Books, 2004), 40.

²⁶ NIV, Joshua 1: 9

²⁷ Robert L. Hubbard, Jr. *Joshua: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2009), 94.

confirmed to be true about the Canaanites living conditions was that they were definitely fortified by the Jericho city gates. According to Paul Tillich, classical theologian, the concept of faith may be defined with the use of the term Theodicy. This term is further expounded upon by the following:

Theodicy: The paradoxical character of faith in providence is the answer to the question of theodicy. Faith in God's directing creativity always is challenged by man's experience of a world in which the conditions of the human situation seem to exclude many human beings from even an anticipatory and fragmentary fulfilment. Early death, destructive social conditions, feeble-mindedness and insanity, the undiminished horrors of historical existence—all these seem to verify belief in fate rather than faith in providence.²⁸

Jericho was fortified and gated because the entire city was afraid of the Israelites. God had already delivered the Canaanites into the Israelites hands, and their fear kept the people caged where no one could come in or go out. Everyone in the city was marked for destruction except Rahab and her family, the prostitute that helped hide the Israelite spies.

Closely associated with the account of the fall of Jericho is the story of Rahab. The inclusion of Rahab in this recital of heroic examples of faith is of particular interest. In the first place, Rahab was a women, and indeed is the only woman specifically mentioned by our author in this chapter, apart from Sarah (verse 11), who not surprisingly was introduced in close association with Abraham.²⁹

An unorthodox method of possessing the Promised Land was implemented through Joshua's obedient submission of trust in God's instruction. Joshua led Israel into a week-long triumphant walk around the city of Jericho. God instructed Joshua to have the entire army of Israel to march around the Jericho city once for six days, and on the

²⁸ Paul Tillich. *Systematic Theology, Volume 1* (Chicago, IL: The University of Chicago Press, 1951), 269.

²⁹ Philip Edgcumbe Hughes. *A Commentary on the Epistle to the Hebrews* (Grand Rapids, MI: WM B. Eerdmans Publishing Co., 1977), 502.

seventh day, they were to march seven times on the seventh day along with the horns and trumpets blowing by the priests. Upon the priest's longest blast, Joshua instructed the army to shout as loud as they possibly could, and per the Lord's directions, the Jericho wall collapsed and the battle began.

The story of the wall of Jericho, and the decisive role played in its destruction by the woman who lives on top of it, is one of the best known in the Bible, and it is easy to see why. There is something indefinitely satisfying about the image of an impregnable edifice brought down by sheer force of collective will, reason enough that the "walls came tumbling down" is perhaps, after "good fences make good neighbors," the most common catchphrase about walls. But it is also hard to ignore the violence of the story, which recounts the bloody conquest of one people by another. It is not only the wall that is destroyed, but nearly everything and everyone in protects, "both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." Joshua warns the survivors that, should anyone have the temerity to rebuild the wall, "he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." Though the story is told from the point of view of the Israelites asserting what they see as a legitimate claim to the lands west of the Jordan, a modern reader's sympathies might equally lie with the people of Jericho whose city is besieged. For them the wall is not an obstacle to be surmounted—it is the one thing separating them from slaughter. The conquest of Jericho is thus not only a story of shared purpose and divine guidance: it is also a testament to the ancient link between walls and war.³⁰

God blessed Joshua to defeat the Canaanites, as promised. Shortly afterward, Joshua told the Israelite army to go up to Ai and spy out the land for possession as well. This time, however, Israel was defeated in battle. God was not with Israel because Achan, from the tribe of Judah, was in violation of the covenant law and brought shame upon the entire nation. Joshua confronted Achan, and he, along with his family, and all of his cattle were found guilty of having both stole and hid an expensive robe, silver, and a bar of gold

³⁰ Thomas Oles. *Walls: Enclosure and Ethics in the Modern Landscape* (Chicago, IL: The University of Chicago Press, 2015), 21.

that God told them to destroy. As a result, Joshua followed God's orders to kill Achan, his family, and all of his possessions and burn their remains accordingly.

Fear and faith are like the two ends of a seesaw. When fear is up, faith is down. When faith is up, fear is down. Achan was probably a fearful man. He felt insecure about the future. He didn't trust in the constancy of God's provision. He worried about whether he would have enough money to provide for his family. Achan's level of fear was high, so his level of faith was low. At the moment of Israel's triumph in Jericho, Achan was unable to trust in God's provision. Even though God had provided manna for the Israelites to eat during their forty years in the wilderness, Achan did not trust God to provide. Even though God had enabled Israel to cross the river of impossibility, Achan did not trust God to deliver. Achan's fearfulness led him to become careless about sin—and his carelessness led him to calamity. Achan's careless disobedience brought disaster to himself, his family, and his nation.³¹

After Joshua completed the cleansing of the Israelite nation, purging them of the things devoted to idolatry, the Lord gave Joshua the victory over Ai. "So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day."³² This significant triumph over Ai created mayhem among the other nations with fear because of the reputation Joshua and the Israelites were gaining because the Lord was helping them destroy anyone who stood against them. The people of Gibeon were not strong enough to stand against Israel, so they made Joshua believe they were a poor group who only wanted to serve Israel and make peace. Joshua believed that they were harmless, and made them servants of the Israelite people, not knowing that the Gibeon people were actually an important city, much more influential than Ai. Nevertheless, Gibeon obtained grace from Joshua and were permitted to serve Israel in peace.

³¹ Michael Youssef. *Leading the Way Through Joshua: A Devotional Commentary for Everyone* (Eugene, OR: Harvest House Publishers, 2013), 116.

³² NIV, Joshua 8:28

The news of Joshua's exploits were becoming more of a threat to the other nations, so much so, that they decided to stand against Israel's ally, Gibeon, rather than plan an attack against Israel directly. Enemies were forming against even those associated with Israel, but God encouraged Joshua to stay focused and defeat those nations standing against Israel in any capacity. The battle against the five Amorite kings who ruled over Jerusalem, Hebron, Jarmuth, Lachish, and Eglon was another momentous battle as they became allies against Gibeon and Israel. It was during this battle that Joshua said to the Lord, in the presence of the entire Israel assembly: "Sun, stand still over Gibeon, and you, moon, over the Valley of Aljalon."³³ Joshua took authority over the battle and God honored Joshua's words and allowed the sun to stop until the victory was won that day.

So Joshua subdued the whole region, including the hill country, and Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the Lord, the God of Israel, had commanded. Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to Gibeon. All these kings and their lands Joshua conquered in one campaign, because the Lord, the God of Israel, fought for Israel. Then Joshua returned with all Israel to the camp at Gilgal. So Joshua took the entire land, just as the Lord had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war.³⁴

The Lord was with Joshua, just as He promised He would be. Joshua proved courageous and fearless, just as God commissioned him to be. The evidence of Joshua's obedience to God and God's favor upon Joshua was in the countless successful military conquests experienced by Israel. Additionally, God's approval of Joshua's leadership is evidenced in the fact that all of the Israelites served God as long as he was in leadership.

³³ NIV, Joshua 10: 12

³⁴ NIV, Joshua 10: 40-43; 11:23

Joshua is one of the most gallant men in the bible. There is not one word of scandal about Joshua. There is no rebellion in Joshua's life. He was faithful to God until the end. Joshua was a great military leader. He conquered the land of Canaan. He believed there was no substitute for winning the war. When you went to war, you went to win. He was also a great statesman.³⁵

There was no disgrace with Joshua among the people, as he was very sure of staying committed to obeying the voice of God. Just as Joshua obeyed the commandments, he told the rest of the Israelite community to do the same thing. Joshua learned how to trust and obey God in reverent fear, and he made sure to commission the rest of the Israelite nation to follow his example of complete submission to God's Holy Covenant. "Before his death, Joshua urged the leaders of Israel to be faithful to God and pledged that he and his household would maintain their trust in the Lord, who had given them this land."³⁶

Joshua displays leadership and patience as he encourages these tribes to have courage and do what God expects of them. Their continued complaints do not change Joshua's mind. When we choose not to obey God, he does not give us an alternative plan.³⁷

Upon Joshua's death, he assembled the entire Israelite community together and rehearsed the history of their shared heritage. He told the story of their father Abraham being obedient to God, trusting Him to give him an inheritance through a promise. Joshua told the story of deliverance from Egypt's Pharaoh and the laws written by Moses. The entirety of the law, with both blessings and cursing's, was read aloud to everyone. Joshua

³⁵ Jeff Pepper. *Daily Triumph* (Midland, FL: Xulon Press, 2010), 59.

³⁶ Michael Eschelbach, Curtis Giese, and Paul Puffe. *Called to be God's people: An introduction to the Old Testament* (Eugene, OR: Wipf & Stock Publishers, 2006), 217.

³⁷ Donald Baker. *Joshua: The Power of God's Promises* (Downers Grove, IL: InterVarsity Press, 1999), 59.

was careful to warn the nation to stay faithful to God and to govern themselves against the dictates of the Holy Covenant.

The book of Joshua closes with two farewell addresses by Joshua. The first, a farewell speech to the leaders, is Joshua's final testimony to God's faithfulness. But it is also a grim warning of the dangers of abandoning God. The final chapter relates a ceremony of covenant renewal, held at Shechem during one of Joshua's last years. Here is Joshua's last introduction of God as King, his final recounting of God's relationship with Israel, his statement of God's requirements, his appeal to witnesses, and his recitation of blessings and curses. As the grand old man of Israel calls on his people to choose whom they will serve, we sense our own need for fresh and constant devotion to the Lord.³⁸

Joshua stood before the Israelite people, advising them of their commission to stay in concert with the Covenant by obeying the laws of Moses so that the blessings of God will continue to be evidenced in their lives. Rather than taking time to praise himself, and making others to say wonderful things about all of the successful battles he helped Israel win, Joshua remained humble to the people and kept them reminded of their commitment to remain faithful to God. This successorship was communal, as Joshua did not appoint any one person to lead the Israelites beyond his death, as the Lord would prove to be their God and King. The process of maintaining their blessings was entirely up to them. He taught the people to be courageous and unafraid because the Lord had proven to be with them, and will continue to be the only God and King they will ever need.

Those who are chosen to lead must be thoroughly grounded in the principles of leadership found in the Holy Word of God. If leadership is built on this "solid ground," the majority of the followers can become heroes and their organizations will achieve success. As Joshua asked the people of Israel to make a choice, [we as Christians are also challenged to decide what we will do]. Either we will lead,

³⁸ Larry Richards and Lawrence O. Richards. *Bible Reader's Companion* (Colorado Springs, CO: David C. Cook Publishing Co., 2002), 156.

with God as the center; follow another Godly leader; or get out of the way so that someone else may lead.³⁹

Successorship for Joshua was implemented by teaching his people through the historical account of God's direction from Abraham in Ur, to their position in the Promised Land. Joshua encouraged the people to continue to read and re-read the story to themselves and to their children, and to honor God with their sacrifices and burnt offerings. The entirety of the law was what Joshua pushed in the hearing of the assembly's ears just before he died at the age of one hundred and ten years old.

New Testament

"The New Testament, originally written in Greek, is the second part of the Christian Bible. It tells the story of Jesus' life and presents the main ideas of Christianity."⁴⁰ The New Testament examination of successorship will be investigated with detailed analysis into the relationship between Paul and Timothy. This relationship between Paul and Timothy is very important for the Church, as several other models of successorship have been developed through Paul's mentorship of Timothy accordingly. The New Testament passage that will be of important significance to the following study is Paul's words to Timothy when he said:

in the presence of God and of Christ Jesus...I give you this charge: Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction...Keep your head in all situations, endure hardship, do the work of an evangelist, and discharge all the duties of your ministry. For I am already being poured out like a drink offering, and the time for

³⁹ R. L. Bramble. *Leadership Lessons from the Bible* (Midland, FL: Xulon Press, 2005), 198.

⁴⁰ E. D. Hirsch, Jr. *The New First Dictionary of Cultural Literacy: What your Child Needs to Know* (New York, NY: Houghton Mifflin Company, 2004), 83.

my departure is near. I have fought the good fight, I have finished the race, and I have kept the faith.⁴¹

All of the Apostles of the New Testament account, Paul's placement within the Church is unique because his calling was given after Jesus' ascension back to the Father in heaven. Saul of Tarsus, before his name was changed to Paul, was a zealous person of passionate faith in Mosaic Law prior to his conversion at the Damascus Road. It was during his passionate quest of purging Israel of Jesus followers that he was forever changed to be used of God to push the message of Jesus. It was on the Damascus Road that Saul was given authorization to both incarcerate and kill followers of Jesus, when Jesus stopped Saul in his tracks, blinded him temporarily, transformed his purpose, and changed his name to Paul.

First known as Saul, he called himself a Hebrew of the Hebrews, and he persecuted Christians. He put them in prison and allowed them to be put to death simply for their faith. He was determined to persecute Christians at every opportunity. While on his way to Damascus to persecute more Christians, God send Jesus in a blinding light from Heaven to stop Saul in his tracks. At that moment, Saul surrendered. He knew he was defeated. Blinded by the light of Jesus, Saul could not see. He spent the next three days blind and without food or water. When they did regain his sight, he began to enter his ministry career, now known as Paul.⁴²

While the other Apostles were physically being taught by Jesus and learning how to love others, Paul was simultaneously being groomed in all dimensions of the Mosaic Law. Paul was being educated by one the most qualified Rabbis and highly respected scholars within the Sanhedrin counsel, Gamaliel. Gamaliel taught Paul the Torah, and to be a devout Pharisee with regard to religious law in Judaism.

⁴¹ NIV, II Timothy 4: 1-2; 5-7

⁴² John C. Thomas. *The Unemployed Christian* (Bloomington, IN: WestBow Press, 2012), 19.

Saul received a traditional Jewish education and even studied with one of the great teachers of the time, Gamaliel the Elder. He was the grandson of Hillel, one of the most important Jewish religious figures in history. Saul's religious training was influenced by Pharisaic Judaism. The term "Pharisee" is frequently used as a pejorative in the New Testament and in later Christian writings, yet that important stream of Judaism was the foundational source of normative Judaism.⁴³

Paul was born in Rome and was a university career scholar as he was learned not only in the Judaic customs, laws, and traditions, but was also able to speak several different languages. Paul was also a natural leader as he led several crusade efforts to persecute the church established by Jesus. Even after his conversion, Paul's ability to speak eloquently as a philosopher was evidenced by his persuasion of several governmental officials, whether Jewish or Gentile, to believe that Jesus Christ is the Messiah.

The Apostle Paul was a missionary who crossed boundaries of many kinds: cultural, linguistic, worldview, religious adherence, geographical, and socioeconomic. Eckhard Schnabel writes, "Paul was bicultural both in the cognitive and in the functional sense. As a Jew who's family maintained conservative 'Hebrew' traditions while living in the Greek Diaspora city of Tarsus, Paul understood both Jewish and Greco-Roman cultures. He was at least bilingual, probably trilingual: he was fluent in Aramaic and in Greek, and in all probability also in Hebrew. He was evidently able to function comfortably, without consciously 'crossing over' into one or the other culture, both in Jewish culture and in Greco-Roman culture." Paul was indeed multilingual and could very likely move easily across several cultures, yet he was forced to work across some cultural and worldview lines that perfectly describe intercultural missions.⁴⁴

Paul's natural ability to lead, philosophy, and communicate, made him a great asset to the early Christian church. It was during his second missionary trip with Silas that he met Timothy. Timothy was a disciple of Jesus, but his reputation reached Paul

⁴³ Rabbi James Rudin. *Christian & Jews—Faith to Faith: Tragic History, Promising Present, Fragile Future* (Woodstock, VT: Jewish Lights Publishing, 2011), 44.

⁴⁴ M. David Sills. *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago, IL: Moody Publishers, 2010), 95.

while in Lystra, and Paul invited Timothy to follow him. Timothy was half Jewish, because of his mother, and half Greek, because of his father; and because Paul did not want Timothy to be ridiculed by the Jews in that area, he had Timothy circumcised.

Because he had a good report from the churches, Timothy was ordained by Paul and added to his “team”. Paul’s next step was to have Timothy circumcised, an action that seems to contradict the decision of the Jerusalem Conference. However, there was an important spiritual principle behind Paul’s decision. The decision at the Jerusalem Conference was that it was not necessary to be circumcised in order to be saved. Paul did not allow Titus to be circumcised lest the enemy think he was promoting their cause. The battle in Jerusalem was other the truth of the gospel, not over the fitness of a man to serve. Paul’s concern with Timothy was not his salvation, but his fitness for service. Timothy would be working with both Jews and Gentiles in the churches, and it was essential that he not offend them. That was why Paul had Timothy circumcised. Again, it was not a matter of Timothy’s salvation or personal character, but rather of avoiding serious problems that would surely become stumbling blocks as the men sought to serve the Lord. It is a wise spiritual leader who knows how and when to apply the principles of the Word of God, when to stand firm and when to yield.⁴⁵

Timothy was a follower of Jesus, and was surrounded by other believers in his family, as noted that both his mother and grandmother were followers of Jesus. Timothy understood very quickly of the persecution that awaited those who believed that Jesus was the Messiah. He was a witness to the fact that his own mentor, Paul, suffered imprisonment because of the Testimony of Jesus Christ.

Paul was not ashamed of Christ. He lay in prison in Rome precisely because of his witness to the gospel. He now called on Timothy to follow his example of bold witness, even if it should lead to suffering. Paul described himself as a herald, an apostle, and a teacher. The herald proclaims the gospel. The apostle goes forth to share the gospel with those who have not heard it. The teacher applies the lessons of the gospel to life. Paul had fulfilled all of these roles and lay in chains for having done so. Paul was faithful to his calling because he trusted in the faithfulness of the God who had called him. Paul could be bold, unashamed, even willing to suffer in his testimony to Christ, because the God who had called him

⁴⁵ Warren W. Wiersbe. *The Wiersbe Bible Commentary: New Testament* (Colorado Springs, CO: David C. Cook, 2007), 373.

was trustworthy. Paul was secure in the promises of a gracious God who would keep him safely in trust until the life to come.⁴⁶

During this time that Timothy was being mentored by Paul, there was widespread unrest among the Christian community, as persecution of those who believed Jesus was the Messiah was prevalent. From being beaten, jailed, tortured, and even stoned to death, followers of Jesus were being marginalized by the traditional Jewish community. Persecution of Christians was done in an effort to stop the spread of Jesus' teaching which created opposition with the legalism found within the Mosaic Law.

To stop those legalists, the Apostle to the Gentiles therefore imposed the dividing-line through the Galatian Churches, the Circumcisionists in its darkness. In Christ Jesus justification by faith superseded national origins, nationalistic conceit, specifically covetously wrought systems of autosoterism. Paul, thus in his written communication to the churches in Galatia radically disconnected the two ways of justification, the hybrid by which the Circumcision Party sought to remake Christianity and the actual, historical Crucifixion-earned declaration of righteousness, the latter key to the Gospel of Jesus Christ.⁴⁷

The teaching of Jesus required only to believe in the Lord Jesus as the only atonement for sins, and to love one another as Christ loved the church. With the teaching of Jesus, the Sanhedrin became less important, as Messianic teaching replaced all priestly endeavors with the finished work of Jesus Christ. As a result, the teachings of Jesus threatened the political agenda of the religious leaders during this time. Growing opposition by the religious leaders sanctioned widespread ridicule and scrutiny of those who professed Jesus as Messiah. There were safety measures put into place to maintain peaceful gatherings among Christian believers, as they were often made to congregate in secret.

⁴⁶ John B. Polhill. *Paul and His Letters* (Nashville, TN: B&H Academic, 1999), 431.

⁴⁷ T. Hoogsteen. *Covenant Essays: One* (Eugene, OR: Resource Publications, 2016), 237.

The Christian Church has had times of great favor as well as times of great persecution. The early Christians enjoyed some peace and unity for a short period of time. Most of these first Christians were also Jewish, and they were free to preach in the Temple courts. Many people welcomed their efforts to share their faith. Later, oppression and persecution came against the Christians. The Jewish leaders were among the first people to persecute Christians—beginning with their plot to crucify Jesus and continuing into the first years after Jesus rose from the dead. Before a man named Sau (later called Paul), became a Christian, he was instrumental in the arrest and death of many Christians. Later, Paul faced persecution almost everywhere he went. Later, when the Roman emperor Nero came to power, he started to persecute Christians severely. He tortured and killed many people. At this time, some of the Christians would meet in secret places. Sometimes this would be in a house and sometimes in burial sites, called catacombs, located underground. These early Christians kept their faith a secret except from other trusted Christians. They used secret symbols to test others to see if they were Christians before revealing that they themselves were believers as well. In spite of the persecution, the Christian Church grew and grew.⁴⁸

During these gatherings, Christians would often pray, sing songs, and read letters written by Paul while he was away. While Paul was imprisoned, Timothy was very instrumental in delivering messages from Paul's jail to the various churches throughout the region. There were times that Paul had to write letters to affirm Timothy's arrival to avoid certain tensions that may have arisen because of Paul's reputation that could have brought about more persecution to the local Christians in their respective areas.

While Paul was in Thessalonica, persecution against the missionary team and the new believers erupted. The seventeenth chapter of Acts suggests that Jews incited the persecution but that the entire city was quickly caught up with anti-Christian sentiments. The Jews stirred the anger of "scoundrels from the marketplace" who formed a mob and "set the city in an uproar." Their complaints against the Christians were brought to the city magistrates and invoked Caesar's decrees. The magistrates viewed the matter as serious enough to require them to take a security bond from some of the new believers. Recognizing that Paul's presence would only continue to inflame the animosity against Christians in the city. The Thessalonians urged Paul and Silas to depart for Berea. Paul later departed for Athens where he preached his famous sermon before the Areopagus. While Paul was in Athens, he sent Timothy back to Thessalonica to inspect the state of the church there. Timothy met up with Paul again in Corinth. He gave Paul a report concerning the church and may have been even delivered a letter from the

⁴⁸ Jim Burns. *Uncommon Camps & Retreats* (Ventura, CA: Gospel Lights, 2011), 69-70.

Thessalonians to Paul. The phrase “now concerning” may imply that Paul was answering questions raised by the Thessalonians in their correspondence to him. Paul wrote his first letter to the Thessalonians in response to Timothy’s report and, possibly, correspondence from the Thessalonians that Timothy delivered.⁴⁹

Timothy’s association with Paul, after Paul’s conversion, meant good news to the Christians, as Paul was, to many, a great leader in the faith. While Paul’s servitude in the Church was great, some of his contemporaries engaged in debate with him over matters concerning the Gentiles. Paul’s position on the Gentiles was that they did not have to adhere to the Jewish customs of circumcision or any other strict law pertaining to diet and the like because he taught that Jesus was the entire fulfillment of the law.

The nature of the club signals was a major debate in early Christianity. After Jesus’ death, some argued that followers of “the way” had to be circumcised and follow strict dietary rules, as inherited from traditional Judaism. These were both the costs and the signals necessary to follow Jesus, according to Judaism. For the Hellenistic Jews, there were other spiritual signals that would suffice. The Apostle Paul, in hopes of reaching the Gentiles, argued for liberty in regard to eating and declared that believers could be “spiritually” circumcised. After Paul won the debate, membership continued to have its costs. Now, however, it was the cost of facing synagogue police and Roman officials who, as a matter of patriotism, required Christians to worship Rome’s many gods. A few early Christians set a very high price for membership in the club, which was death in the Roman Colosseum.⁵⁰

Timothy was a witness to Paul’s relentless advocacy of the Gentile’s place in the Kingdom of God as united with the Jews in Christ. This message of “one new man” in Christ was preached by Paul to persuade both Jews and Gentiles to be reconciled with Christ through faith only, not works. The strength of this testimony not only merited

⁴⁹ Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles. *The Lion and the Lamb: New Testament Essentials from the Cradle, the Cross, and the Crown* (Nashville, TN: B&H Academic, 2012), 166-167.

⁵⁰ Larry Witham. *Marketplace of the Gods: How Economics Explains Religion* (New York, NY: Oxford University Press, 2010), 77-78.

several jail sentences throughout Paul's ministry, but also pathed the way for several new churches to begin.

Paul's first letter to Timothy was apparently written during that imprisonment in Rome with which the Book of Acts concludes. Most believe that Paul was released from this imprisonment, went off on another preaching mission, and was subsequently arrested and taken to Rome again. Paul's second letter to Timothy was written during this second imprisonment, which the apostle did not survive. Eusebius, an early church historian, reports that "Paul is said, after having defended himself, to have set forth again upon the ministry of preaching, and to have entered the city [Rome] a second time, and to have ended his life by martyrdom. While then a prison, he wrote the second epistle to Timothy, in which he both mentions his first defense, and his impending death." It is clear from several references within these letters, as well as testimony of history, that the Pastoral Epistles date from near the end of the Apostolic Age.⁵¹

Through Paul's ministerial career, he is credited to have written fourteen of the twenty-seven books of the New Testament. Some bible scholars have also attributed Paul to have created at least fourteen different churches in his lifetime. Regardless of the quantity of letters, books, and churches Paul is recognized to have created, he remained humble and a considered himself a chief among sinners. Timothy learned about humility through Paul's revelation of his own humanity as he exposed the following:

We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body

⁵¹ Larry Richards and Lawrence O. Richards. *Bible Reader's Companion* (Colorado Springs, CO: David C. Cook Publishing Co., 2002), 830.

that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord!⁵²

Humility for Paul was very important to his servitude within the faith. Timothy was a witness to Paul's admonishment to the churches to stay humble because of the sin that pride produces. The humble servant, Paul taught, is what makes a good leader in the faith.

It is the greatest glory of a minister in this world to be high in spiritual work and humble in heart. Vain-glory is a pleasant thief; it is the sweet spoiler of spiritual excellences. Paul was very humble in the exercise of his ministry; none so high in worth as he, nor none so low nor humble in heart as he. Though he was the greatest among the apostles, yet he accounts himself "less than the least of all saints;" yea, he counted it not only his duty but his glory, to be a servant to the weakest saints: "To the weak I became as weak;" "Who is weak, and I am not weak? Who is offended, and I burn not," (1 Cor. 9:22, 2 Cor. 11:29).⁵³

The successorship between Paul and Timothy was one of spiritual selection and mature examples of faith with works. Paul releases authority by charging Timothy with continuing his spiritual work on earth with clear directives. A few of the directives that Paul charges Timothy to continue is to: preach, correct and encourage others, to endure hardship, and evangelize. Paul's work as an Apostle was so diverse yet inclusive, as he reached both the Jew and Gentile, that his charge to Timothy was just as comprehensive and versatile.

Paul was clearly writing from his own personal experience. He informs Timothy that he had been imprisoned, abandoned, deserted, and harmed, all the while expecting imminent death. He reminds Timothy of the "persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra", although none of these afflictions were caused by any criminal misconduct on Paul's part; it was solely the offense of the gospel that caused such hardships. Such adversities serve as reminders to Timothy—and to modern preachers—that the gospel ministry brings hardship to the minister. Despite the grandiose

⁵² NIV, Romans 7:14-25

⁵³ Jon Bonker. *On the Ministry: Writings and Messages from the Puritans* (Raleigh, NC: Lulu Publishing, 2014), 91-92.

promises proclaimed by the “health and wealth” preachers to make not only themselves but their adherents healthy and materially prosperous, Paul’s realistic warning to Timothy to endure hardship appears to be incongruous with such inflated claims—and it is. Instead, Timothy is warned to count the cost of preaching in the way he had witnessed the troubles endured by Paul when they ministered together among the Corinthians. When writing to that congregation, Paul uses a number of words to describe his own difficulties as the sort of sufferings that the preacher might encounter because of preaching the Word.⁵⁴

The succession between Paul and Timothy was one of encouragement and strength. Paul reminds Timothy of his family’s commitment of faith in Jesus as he recalls Timothy’s mother and grandmother as fellow servants of Jesus. Paul also reminds Timothy of the Holy Spirit that lives in him after Paul laid his hands on Timothy and prayed for him. These reminders that Paul presented Timothy with were given to keep Timothy’s faith in perspective as a continuous maturing process that may be passed from one generation to the next. Paul connects the generational relevance of faith and how it has already transcended within his family, but now, through the Holy Spirit, Paul passes blessings upon Timothy as if he were his own biological son.

Paul and Timothy developed a close bond, and the apostle became the younger man’s spiritual mentor. Paul grew to love this young man as if he were his own flesh and blood. He counted him a “fellow worker” and “dear brother”; but more than that, he thought of Timothy as “my dear son,” “my beloved and trustworthy child in the Lord” and “my trust child in the faith.” Timothy has proved himself.⁵⁵

Paul teaches Timothy through both the written word and deed. It was during Paul’s missionary travels that he met Timothy, and it was because of Paul’s unwavering testimony of Christ Jesus that Timothy witnessed Paul’s imprisonment. Regardless of

⁵⁴ Stephen Oliver Stout. *Preach the Word: A Pauline Theology of Preaching Based on 2 Timothy 4:1-5* (Eugene, OR: Resource Publications, 2014), 195-196.

⁵⁵ Stephen Arterburn and Dean Merrill. *Every Man's Bible* (Wheaton, IL: Tyndale House Publishers, Inc., 2004), 1415.

Paul's physical restrictions, Timothy witnessed his mentor's ability to preach the Gospel, both in and out of season. It was through the written script where Paul made his most significant and impactful strides in the faith. Paul is not only a witness to other Christians, but also serves as a mentor to young Timothy.

Yet Timothy was no Paul; Paul was an example and mentor for his son in the faith, but Timothy was not a mirror of Paul's strengths, Timothy struggled with fear and hesitation. So Paul admonished his timid protégé: "God has not given us a spirit of fear and timidity, but of power, love, and self-discipline. So you must never be ashamed to tell others about our Lord. And don't be ashamed of me, either, even though I'm in prison for Christ. With the strength God gives you, be ready to suffer with me for the proclamation of the Good News" (2 Timothy 1:7-8). The Apostle instructed those who might be his hosts, "When Timothy comes, treat him with respect...Don't let anyone despise him" (1 Corinthians 16:10-11). Timothy proves that God can and does use all kinds of temperaments in ministry.

Before Paul is martyred for the faith, he writes Timothy two different letters full of loving encouragement, careful instruction, and insight on things to come. This method of successorship was, at the time, the only way that Paul could effectively communicate because of his chains. While some will argue that Paul's successorship efforts were indirect, scholars are unison in their belief that these writings to Timothy were most effective.

Summary

Upon Moses' selection of Joshua as his successor, Joshua was left with Moses' writings. Upon Joshua's death, Joshua re-wrote God's covenant promises to Israel with both blessings and cursing's. When Paul was about to die, he wrote two different letters to his successor with a set schedule of expectations with encouragement to stay motivated to continue in the faith.

Effective leaders know that eventually the time will come for them to pass the "mantle of authority" to a successor. Two situations usually create a need to choose a successor. The first is when the leader is promoted to a higher position

of authority. There, there must be a successor to assume those duties previously performed by the promoted leader. The second situation is one in which a leader reaches that stage of his or her life when retirement or death creates the need for a successor.⁵⁶

Successorship from both of the Old and New Testament perspectives discussed in this study serve as spiritual models relative to the transference of responsibilities from one generation to the next. “As these [ancient Hebrew] stories were passed down from generation to generation, they received a new interpretation that reflected a changed perception of God, brought about largely by the prophetic witness, with its strong denunciations of gratuitous violence and gross abuses of power.”⁵⁷ Regardless of how society warps perception of the past, the Christian has a responsibility to teach the youth. As this investigation points out, these Bible examples serve to shape the next-steps involved with what to expect when people of faith transition from influential positions of authority. The common occurrence between both Joshua and Paul was their intentional efforts to instruct the next generation on how to continue with their trust in God.

⁵⁶ R. L. Bramble. *Leadership Lessons from the Bible* (Midland, FL: Xulon Press, 2005), 19.

⁵⁷ Eryl W. Davies. *The Immoral Bible: Approaches to Biblical Ethics* (New York, NY: Bloomsburty T&T Clark, 2010), 140.

CHAPTER THREE

HISTORICAL FOUNDATIONS

The purpose of this historical foundations section is to provide structure around the various perspectives of history significantly related to succession planning; in particular, intergenerational relationship between Baby-Boomers and Millennials. “An Understanding generational difference is an important step to breaking down barriers that hinder knowledge transfer.”¹ Properly defining the historical lessons on how to successfully transition leadership, purpose, and mission between generations is what this scholarship captures. By gaining greater insight on the social conditions that continue to shape traditions and values of both Baby Boomer and Millennial generations, the researcher is able to explore the historical impact of intergenerational connections throughout time.

Intergenerational programs—the emerging concept—would promote sharing of skills, knowledge, or experience between the old and young; and would provide ongoing and planned interactions designed to benefit both populations. Intergenerational programs are based on developmental and historical evidence that positive mutually beneficial effects do occur as a result of interactions among older and younger persons. Though traditionally these benefits occur among elder and younger family members, we believe that they can also occur between non-biologically linked older and younger persons.²

¹ Ken Ball and Gina Gotsill. *Surviving the Baby Boomer Exodus: Capturing Knowledge for Gen X & Y Employees* (Boston, MA: Course Technology & Cengage Learning, 2011), 37.

² Sally Newman. *Intergenerational Programs: Past, Present, and Future* (Washington, DC: Taylor & Francis, 1997), 55-56.

The historical themes that will be discussed are positioned within literature where social political movements have been archived to show various succession achievements. Leadership Succession will be discussed with particular emphasis on business, democratic, and imperialism practices where transferring leadership processes take place. By examining the leadership transitions of other cultures, environments, and systems of the past creates a stronger knowledge base for this study.

Generational Transition responds to people who see cultural changes, especially those of the last ten to fifteen years, as a result of the changing-generations— Boomers, Gen-X, Millennials. Those who hold this position see the changes as transient effects without lasting impact beyond one generation. They view culture as remaining essentially the same, with occasional variations on the surface level. People who see cultural changes primarily through this lens fail to realize that the concept of generational transition is almost exclusively a Western phenomenon. Most people in other cultures have no concept of generational transition.³

Another area of focus for this historical research is the Transition of purpose and Succession. This subtopic is important to note as it moves the discussion of the past to include a movement that continues to evolve: Women's Rights and Suffrage Movement. The Women's Suffrage movement has historical implications of passion and purpose, but it also serves to offer a succession of purpose that continues to evolve into our present world today. By examining this movement, this research will be stronger with examples of unity of purpose that transcend generational differences.

In 1869, the mainstream suffrage movement split into two groups over these disagreements. Stanton and Anthony founded the National Woman Suffrage Association, dedicated to fighting for women's suffrage. Stone headed the American Woman Suffrage Association. Stanton and Anthony, who had fought so long and hard for both issues, insisted that women's suffrage be included in the Fifteenth Amendment to the Constitution. The Fifteenth Amendment was passed

21. ³ Jimmy Long. *Emerging Culture Leader's Guide* (Downers Grove, IL: InterVarsity Press, 2004),

in 1870, stating that all citizens (men) of the United States could not be denied the right to vote based on race or color. Once again, women's suffrage was excluded.⁴

The final focus of this historical foundation study is the connection between succession planning and ministry missions. The life and legacy of Dwight L. Moody will help to detail the historical significance of successful ministry succession processes. This historical insight examines the extraordinary approach to strategic change within the Christian community where his age, educational background, and ministry license made no difference in his lasting work.

Leadership Succession

The process of succession is a practice that has transpired throughout time. This practice is noted throughout history in several environments: businesses and in government systems. Ancient succession practices have also transcended into traditional staples within culture that may be found eminent in societies today.

A particular example of the use of the concept of generations which survived from ancient times through to modernity, and lives on in some forms today, is that of lineage i.e., the social task of providing a clearly articulated account of who is related to who by blood relationship, and thus providing an account of the transmission of rule. The Bible contains many examples of the use of the concept of generation and accounts of lineage.⁵

One of the oldest forms of succession is the family hierarchy of leadership. God instituted families to be headed by the male spouse, and then for the next male of kin to take the leadership role in the event the husband/father dies. This hierarchy is evidenced

⁴ Colleen Adams. *Women's Suffrage: A Primary Source history of the Women's Rights Movement in America* (New York, NY: The Rosen Publishing Group, Inc., 2003), 27.

⁵ Judith Burnett. *Generations: The Time Machine in Theory and Practice* (New York, NY: Routledge, 2010), 14.

throughout the Judeo experience where the Bible chronicles the familial lineage experience through the Israelite genealogy.

To fully make the connection to leadership, we need to remember the social aspect of tribal living, with deep similarities to how pack animals operate. We are born with our limbic systems attuned to our mothers. That continues in life, as we learn to attune to others to provide information in social settings. We learn to follow the lead in our family systems of people to whom we give authority to keep us safe or to give us guidance. That continues throughout our lives and shows up in every group setting we experience.⁶

While the leadership is often transferred from one person to the other for the family setting, the succession for offices within government is very different. In an imperial system, where one tribe or nation takes over another, there is an automatic transference of power to the victor of war. “Imperial succession sought to reproduce the same arrangement of power in every generation, whereas tanistry sought to reorganize it, and in so doing could come at the cost of political dissolution.”⁷ In a system where monarchy governs, the transition of power is kept within the ruling family’s lineage unless they are conquered by a stronger force. “That a child of the reigning king should have preference to any other, and the first son preference to the other sons in the matter of succession, is evolved out of theory and experience.”⁸

The process of selecting, preparing for, and then actually transferring the leadership authority to a new family (or nonfamily) member—that is, of leadership succession—is one of the greatest challenges to the long-run viability and success of a family business over multiple generations. Research on family businesses suggests that one of the most significant factors in promoting family business continuity is having a succession plan in place. State in another way,

⁶ Jeff Evans. *Inspirational Presence: The Art of Transformational Leadership* (Garden City, NY: Morgan James Publishing, LLC, 2009), 15.

⁷ Timothy Brook. *The Troubled Empire: China in the Yuan and Ming Dynasties* (Cambridge, MA: Harvard University Press, 2010), 80.

⁸ Columbia University Press. *Studies in History Economics and Public Law* (New York, NY: Longmans, Green & Co., Agents, 1911), 81.

without effective leadership succession decisions and practices, a family business cannot continue successfully from generation to generation. Leadership of a family business is a key determinant not just of business success, but also of family dynamics. If the leader is chosen wisely, the business is likely to prosper and harmony will be maintained in the family. If a poor choice of leadership is made, the business that took decades to build can quickly unravel. The overarching challenge of leadership succession in a family business is to create a process or system that continues or achieves family business equilibrium generation after generation. When family functionality is high, the leadership succession process can be close to a dream. When family functionality is low, this process can become a nightmare.⁹

In a democracy, however, there is a selection process conducted by the people for the people. When the people select their leadership to rule for a designated timeframe, this is a system of democracy. “Combined with an inclusive democratization process and rules of political democracy that allow most, if not all, politicians and citizens some level of power or chance to gain power in the political system, such repetition of democratic practices can increase legitimacy over time and reduce the likelihood of democratic breakdown.”¹⁰ The selection of government officials are what we, as United States citizens, experience where the majority of the people help decide who the decision-making persons will be.

Formal rules and institutions of a society of states, and even more its codes of conduct and its unspoken assumptions, are formed within the matrix of a single culture; but states belonging to other cultures that find themselves involved in the pressures of the same system can become members of the society or be associated with it, provided they accept its rules and assumptions, perhaps with marginal modifications.¹¹

⁹ Eric Falmholtz and Yvonne Randle. *Building Family Business Champions* (Stanford, CA: Stanford University Press, 2016), 195.

¹⁰ Julius Omozuanvbo Ihonvbere, and John Mukum Mbaku. *Political Liberalization and Democratization in Africa: Lessons from Country Experiences* (Westport, CT: PRAEGER, 2003), 143.

¹¹ J. H. Adam Watson. *Hegemony & History* (New York, NY: Routledge, 2007), 17.

In business, there is a similar selection process, but most often associated with merit and tenure in a particular field. “In a conceptual point of view, when we refer to succession this is defined as a long, ongoing and multidimensional socio-political process that encompasses the transfer of leadership, and eventually the transfer of ownership to the new successor by the means of actions, events and organizational mechanism.”¹² The area of business or specialty will usually determine the selection made by the succession team to meet the needs of the area with a transitioning leader. “Succession planning and management is the deliberate and systematic effort by an organization to ensure leadership continuity in key positions, retain and develop intellectual and knowledge capital for the future, and encourage individual advancement.”¹³ The leadership role within business may also include a mentorship program where an intern may have an opportunity to learn the role of the existing leadership.

The church setting is an interesting environment, as there are several models of succession that have taken place. One of the most important factors influencing succession planning in the church setting is whether or not there is a church constitution. “The general assembly of a church organization consists of all ministers of the church and lay members, who are in good and regular standing; the constitution and by-laws make provisions to provide structure for any matter touching or concerning the affairs of

¹² Demetris Vrontis, and Alkis Thrassou. *Innovative Business Practices: Prevailing a Turbulent Era* (Newcastle, UK: Cambridge Scholars Publishing, 2013), 264.

¹³ Kiyomi D. Deards. *Succession Planning and Implementation in Libraries: Practices and Resources* (Hershey, PA: IGI Global, 2014), 30.

the church.”¹⁴ If there is a church constitution, there is often a process in place that stipulates how the transition of power will be conducted. “Successful transition is necessary if stewardship is to carry on from one generation to the next. Failed leadership transition is therefore a major threat to stewardship.”¹⁵ Trustees may be the decision makers in these matters, or even the congregation itself (much like the democratic system of governance) to determine the next leader of the group.

The church with its structures, organizations, and powers exists exclusively for the sake of the congregation. There is in the church nothing higher than the congregation. All ministries of the church are related to the congregation and are put to the test by the mature congregation. From its side, the congregation is mature to the degree that it no longer experiences itself as being taken care of ecclesiastically and tended to by ordained officials but rather becomes the independent, responsible subject of its own history with God. Only then can Christian freedom be experienced in the congregation, for only then will the congregation be experienced as the free zone of the Spirit of God.¹⁶

Transition of Purpose and Succession

“Leadership is a process of influence. In most group settings, people who become leaders influence other members to create, identify, work toward, achieve, and share mutually acceptable goals.”¹⁷ The issues of generational transferences of leadership and power have much to do with how traditions are maintained or changed. “One of the most

¹⁴ Lionel Gibson. *Human Resource Management Practices in the Church: A Study of the H.R. Practices in the Church of God Reformation Movement in Barbados* (Pittsburgh, PA: Dorrance Publishing Co., Inc., 2010), 2.

¹⁵ Didier Cossin, and Ong Boon Hwee. *Inspiring Stewardship* (West Sussex, UK: John Wiley & Sons Ltd., 2016), 149.

¹⁶ William J. LaDue. *The Trinity Guide to the Christian Church* (New York, NY: Bloomsbury Publishing, 2006), 118.

¹⁷ Simon Priest and Michael A. Gass. *Effective Leadership in Adventure Programming* (Champaign, IL: Human Kinetics, 2005), 3.

remarkable transformations in Jesus's Ministry touches on the role of women."¹⁸ How the female has been labeled, placed, and viewed in society continues to transform from one generation to the next.

"Transformational leadership inspires followers through charisma; a strong commitment to values, beliefs, and mission; the ability to communicate an inspirational vision of the future; intellectual stimulation; and individualized attention to the interests and needs of followers."¹⁹ One of the most riveting transformations that has challenged generational norms in the United States of America is the Women's Suffrage Movement. This movement served as a historic anti-traditionalist movement that had immediate effects on generations to come. Women within the Western society, for centuries, have been considered half of what a man is. There were certain things that they were restricted from participating in, and these restrictions were passed down throughout the generations.

Born roughly between 1855 and 1875, they belonged to a generation of women that individually and collectively left an unparalleled record of public achievement—as physicians and scientists, social workers and educators, perhaps most of all as leaders of the social justice wing of the Progressive reform movement of the early twentieth century. How women maneuvered their way from overprotected childhoods marked by extreme gender stereotyping to lives of adventure is one of the fascinating aspects of this generation's history. Many ingredients fueled the desire of girls and young women for public lives. Chief among them were the exciting new opportunities for higher education and professional employment that came along at the right time; some, like the settlement houses, they created for themselves.²⁰

¹⁸ Sharon Henderson Callahan. *Religious Leadership: A Reference Handbook* (Thousand Oaks, CA: SAGE Publications, Inc., 2013), 156.

¹⁹ Stephen P. Miller. Next-generation leadership development in family businesses: the critical roles of shared vision and family climate. *Frontiers in Psychology*, 5(1335), 19-32 (December 2014), 20.

²⁰ Barbara Sicherman. *Well-Read Lives: How Books Inspired a Generation of American Women* (Chapel Hill, NC: The University of North Carolina Press, 2010), 1.

At the turn of the twentieth century, the role of women changed as World War One began. While the men were off fighting, the jobs that they were once managing needed immediate occupancy. Because of the changes that occurred as a result of social circumstance, women were position to assume these new opportunities. “While characteristics of the generation vary by region, depending on social and economic conditions, it is generally marked by an increase in a new liberal approach to politics and economics.”²¹

In times of war, it is often the case that the rights of women are rapidly advanced and gender roles are challenged, allowing women to fulfill social and economic roles previously denied to them. The most obvious cause of this is women’s mass entrance into the workforce to solve the problem of the sudden and extensive labor shortage produced by hundreds of thousands of men leaving for the front. This phenomenon has been widely discussed, in particular in relation to World Wars I and II. As a result of war, women are needed not only in the workforce, but also more generally in the public sphere and in leadership roles. Consequently, they enjoy new rights and opportunities.²²

As a result of women taking on more responsibility outside of the home, the discrepancies between the treatment of men and women became blaring. The issues surrounding female inequality has evolved from an acceptable subservient role, to demanding the same equal treatment and compensation as men. This progression of the female role in society speaks to the generational differences found among women with new determinations and possibilities. “There had been a steady increase in the levels of women’s labor market participation during the 1960s and a large increase in levels of

²¹ Scott Buss and Carolyn Buss. *Connect “The Generations:” Bridge the Gap between All Ages* (Mitland, FL: Xulon Press, 2010), 332.

²² Lisa Margaret Lines. *Milicianas: Women In Combat in the Spanish Civil War* (Lanham, MD: Lexington Books, 2012), 9.

part-time employment, predominately filled by married women.”²³ While the fight for equal pay in the workforce is an ongoing battle, there have been significant strides in gaining momentum for gender equality issues accordingly.

Despite over two decades of awareness of gender issues, evidence of gender inequality remains prevalent throughout the world. Even in advanced industrial nations, women’s share of the labor force is lower and their unemployment higher than for men. Moreover, on average, women earn less than their male counterparts. Occupational sex segregation places women in jobs in which their pay may be less than that of “men’s jobs” requiring similar education, training, skills, and responsibility. In addition, women’s non-labor market contributions tend to be undervalued or ignored, especially in developing countries.²⁴

The female in American society has moved beyond the submissive role, and into a socially accepted independent and progressive citizen. “Public approval of a married woman working, with the support of a husband, increased dramatically between the mid-1930s and the early 1970s, due to a number of factors including an increase in education among women, the availability of contraception, and the activism of the women’s movement.”²⁵ It is interesting to note the changes, from one generation to the next, of what it means to be female in our culture.

In all regions over the past three decades, labor force participation rates have risen for young women, coincident with rising female educational attainment and falling fertility rates. In some regions, however, rising female education levels have not translated into dramatic increases in labor force participation rates for young women. Social institutions and norms could be a reason. A simple cross-country regression for 128 countries shows that religion alone can explain about one-third of the variation in female participation rates. Social norms can also affect whether young women succeed in the labor market. The least educated

²³ William Brown, Alex Bryson, John Forth, and Keith Whitfield. *The Evolution of the Modern Workplace* (New York, NY: Cambridge University Press, 2010), 232.

²⁴ Rives, J. M. and M. Yousefi. *Economic Dimensions of Gender Inequality: A Global Perspective* (Westport, CT: Praeger Publishers, 1997), 1.

²⁵ Andrew Robertson. *Encyclopedia of U.S. Political History* (Washington, DC: CQ Press, 2010), 314.

women are the most disadvantaged, confined either to domestic work or to nonwage work in home-based enterprises and subsistence agriculture.²⁶

The generational disparities among women may be felt whenever a daughter discloses her thoughts and dreams to her mother who may perceive the daughter to be self-centered and liberal. “Daughters can exercise choices and opportunities initiated by their parents and demand inclusion and visibility in American society. The daughters are in a better position to actualize America’s promise of self-definition in ways that are unavailable to their mothers. Therefore, the subsequent generation generally sees lives that are very different from those of their traditional mothers.”²⁷ It is because of the preceding work of the generation before that has created a path of progressive thinking that the next generation is able to move toward.

Navigating through the transitions of the next generation of workers, leaders, and entrepreneur’s offers great potential (and poses great risks) for growth and poverty reduction in developing countries. The human and social capital of the young will determine national incomes. Their decisions, as the next generation heading households, communities, work forces, and nations will affect the welfare of everyone else in society.²⁸

Succession and Missions

This study examines the historical significance of Dwight L. Moody. Moody was born in 1837 and grew to become an accomplished American evangelist. His work continues to live beyond his grave as he trained others to love others and love God. “We are to share love in our words and in our life—our actions, that others may see God’s

²⁶ The World Bank. *Development and the Next Generation* (Washington, DC: International Bank for Reconstruction and Development, 2006), 106.

²⁷ Debra M. Kawahara. *Feminist Reflections on Growth and Transformation: Asian American Women in Therapy* (New York, NY: Routledge, 2012), 44.

²⁸ The World Bank. *Development and the Next Generation* (Washington, DC: International Bank for Reconstruction and Development, 2006), 45.

love in us and with one another... This kind of love is agape love.”²⁹ Moody’s mission work involved regular people and pushed the message of hope throughout the nation and beyond.

Abounding love was one of Moody’s dominant traits as a spiritual leader. Fellow preacher and dear friend Henry Drummond said of Moody that “none can stand beside him” in terms of his “sheer goodness and love.” W.R. Dale, a minister in England, said Moody “could never speak of a lost soul without tears in his eyes.” Biographer John McDowell said Moody “won men by his kindness.” And biographer Gamaliel Bradford put it well when he said Moody “carried men with him because he preached to the heart and from the heart.”³⁰

Moody did not allow generational differences thwart his mission and ministry; instead, he maximized his evangelistic efforts by baiting the children with candy and pony rides, and offered their parents prayer. Moody learned how to champion the generational differences by appealing to the needs of everyone he could reach. One example was his attractive educational programs he coordinated to teach youth and adults the fundamentals associated with Christianity.

Christians from all over the world, whose ages ranged from the teens to the seventies, found a wide range of formal and non-formal educational offerings to equip them for God’s call on their lives. Several thousand men and women passed through the once quiet mountain village every year, and then they went forth with hopes and dreams to transform their world.³¹

The historical foundation is important to this study because it discusses the various ways in which generations were brought together to grow and learn about Christ in a holistic environment. “When we as God’s people begin to understand that we are

²⁹ Scott Buss and Carolyn Buss. *Connect “The Generations:” Bridge the Gap between All Ages* (Mitland, FL: Xulon Press, 2010), 195.

³⁰ Steve J. Miller. *D. L. Moody on Spiritual Leadership* (Chicago, IL: Moody Publishers, 2004), 39.

³¹ Lyle W. Dorsett. *A Passion for Souls: The Life of D. L. Moody* (Chicago, IL: Moody Publishers, 1997), 355.

both individually and corporately God's Chosen Generation now (1 Peter 2:9), we will experience His favor upon us, accompanied by an unprecedented explosion of His grace and glory."³² Moody's historical account even captures his stance on the abolishment of slavery in American history. Several common themes that is lifted throughout the historical discussion include the underprivileged; uneducated; poverty; sin; and social justice. Each of these various aspects of Dwight Moody's life points to the need for continued evangelistic efforts to combat the division among different age groups within the household of faith.

In 1873 a group of women decided to form the Womens Christian Temperance Unitoin (WCTU) and by 1897 it could boast over 2 million member. As part of the organization, they formed a Department of Evangelistic Work that served both men and women. Early WCTU leaders such as Frances Willard were powerful speakers and often spoke at Dwight L. Moody's evangelistic crusades. Willard also became a strong advocate for women's rights, serving as a leader in the suffrage movement that focused on voting rights and advocating for women preachers, as illustrated by her 1888 document, *Women in the Public*.³³

Summary

The Word of God declares that "out of the mouth of infants and nursing babies, you have called forth your praise."³⁴ As a result, the mentorship through the Gospel of Jesus Christ is the only thing that makes a different within the lives of the next generation for progress. If succession is managed with a spirit of love, there will be little to no tension between the mentor and mentee. "We are agents of the Gospel and love, power

³² Scott Buss and Carolyn Buss. *Connect "The Generations:" Bridge the Gap between All Ages* (Mitland, FL: Xulon Press, 2010), 373.

³³ Sharon Henderson Callahan. *Religious Leadership, Volume 1* (Thousand Oaks, CA: SAGE Publications, Inc., 2013), 227.

³⁴ NIV, Matthew 21:16.

that transforms lives and congregations.”³⁵ The only takeaway between the exchange and transition should be one of empowerment, from the mentor, and a thankful and appreciative disposition on the part of the mentee.

Transition from one leader to the next is a continuous process to be cautiously managed to ensure excellence in leadership over the long term. Leadership transition is crucial to continuity. But it is a process that is prone to risk—the risk of negligence, retirees staying on too long, choosing the wrong person, losing strong internal candidates to competitors, and outgoing leaders taking away their skills and networks. The process requires a thorough understanding of people and their psychology. No matter what industry a business operates in, where it is located, or its form of ownership, leadership transition happens over time. Great stewards who have built or expanded a successful business eventually need to pass the business on to the next generation. Choosing a successor is the most important business decision you will ever make.³⁶

This transition of generational leadership should be one of respect and strength, as both the older and younger groups have value and can learn from each other.

“Contingency theory of leadership underscores an important fact: traits and skills do not by themselves give rise to leadership unless they are brought to bear on the challenges and difficulties facing a particular group of people.”³⁷ God has a way of using each person, regardless of their age or position, in order to move His agenda, according to a person’s faith. But the interesting thing about God’s plan is that “faith must come by hearing, and hearing by the Word of God.”³⁸ This receiving and being led by Faith is the

³⁵ Norman B. Bendroth. *Transitional Ministry Today: Successful Strategies for Churches and Pastors* (Lanham, MD: Rowman & Littlefield, 2015), 123.

³⁶ Didier Cossin, and Ong Boon Hwee. *Inspiring Stewardship* (West Sussex, UK: John Wiley & Sons Ltd., 2016), 149.

³⁷ Sharon Henderson Callahan. *Religious Leadership: A Reference Handbook* (Thousand Oaks, CA: SAGE Publications, Inc., 2013), 169.

³⁸ NIV, Romans 10:17.

responsibility of the successor; while the task of teaching, telling, and distributing the Word of God is the charge of the Mentor.

In most cases where the parents showed true commitment to Christ and to their local church, their children have embraced their faith for themselves. A few Millennials will take a true commitment one step further to a fervent commitment. These Millennials will likely be few in number but may very well demonstrate the greatest Christian commitment of any generation in America's history. These Millennials are the hope for the American church and for Christianity in America.³⁹

Regardless of the position: whether mentor or mentee, both parties “work together for the good of them that love the Lord, and are the called according to His purpose.”⁴⁰ If both generations will fall behind the great commission of Christ to “go therefore, preaching the gospel to every creature,”⁴¹ there could be alignment with intentions, sentiments, and an alignment of strategy accordingly. The researcher believes that by embracing the same problem that Jesus identified: “the harvest being plentiful, but the laborers are few,”⁴² there can be a passionate love and succinct response between each generation with a loving purpose of expanding the church together.

A good pass of the baton of leadership is as crucial to any organization as it is in track and field relays. According to statistics presented at a Leadership Network Succession Conference on March 26, 2013, close to sixty thousand churches go through transitions in leadership each year. Many who founded churches thirty to forty years ago are now standing at the crossroads of transition. Successfully handing off the leadership baton to a successor is essential if we want our organizations to thrive in the years following our own investments. It requires

³⁹ Thom S. Rainer, and Jess W. Rainer. *The Millennials: Connecting to America's Largest Generation* (Nashville, TN: B&H Publishing Group, 2011), 247.

⁴⁰ NIV, Romans 8:28.

⁴¹ NIV, Mark 16:15.

⁴² NIV, Luke 10:2.

meticulous planning and the right timing to ensure a smooth and seamless handoff in the exchange zone.⁴³

Traditions and social norms followed without rules, and passed down to the next generation, are what may be the cause of much unrest with transitional leadership. Whenever there are misunderstandings from one generation to the next, there are often areas of opportunity to both teach and learn from the other. Without a Godly transition of leadership, the generational divide will broaden. “In the age of increasing unrest, deepening divisions, and blatant arrogance, Christ is calling for humility by way of civil discourse.”⁴⁴ With growing differences between the generations, there will be lost opportunities for the younger to avoid pitfalls, along with areas of innovation missed because of mistrust and pride.

Leadership transition is a defining moment in an organization’s life, a time to review what the organization is about—its mission, vision, objectives, strategies, and culture as well as its strengths, weaknesses, opportunities, and threats—and address these core themes in the selection of a new leader. Simply stated, the lack of a strategic process is usually the core reason for failure in leadership transitions. A transition fails when it does not further long-term strategic aims, when it leads to a brief, unproductive tenure, when it does not unite the organization around future development, and when organizational problems that led up to the leader’s departure remain more or less intact.⁴⁵

⁴³ Tom Dale Mullins. *Passing the Leadership Baton: A Willing Transition Plan for Your Ministry* (Nashville, TN: Thomas Nelson, 2015), 6-7.

⁴⁴ Sharon Henderson Callahan. *Religious Leadership: A Reference Handbook* (Thousand Oaks, CA: SAGE Publications, Inc., 2013), 461.

⁴⁵ Barry Dym, Susan Egmont, and Laura Watkins. *Managing Leadership Transition for Nonprofits: Passing the Torch to Sustain Organizational Excellence* (Upper Saddle River, NJ: Pearson Education, Inc., 2011), 53.

Christ is the Head of the church,⁴⁶ and the church is a body of believers who are commissioned to work together to accomplish greater works through faith in Jesus.⁴⁷ The physical church has a business component, and the community within is often compared with a family setting. “In Christ, the family has reached its final and proper form. It is through the family that God is working out His purposes in history.”⁴⁸ Like a family environment, the church often has a leader who makes most, if not all of the decisions, and the congregation may be compared with the laity. Regardless of the level of connectivity among the members, the setting is complete with leaders and followers who ultimately participate to maintain and add to the work. What is interesting is that while the business aspect of the church must continue beyond a particular age group, there is not always cooperation between the generations that effect the progression of the organization as a whole.

Family businesses constitute between eighty and ninety-eight percent of all businesses in the world’s free economies, generate forty-nine percent of the GDP in the U.S., and more than seventy-five percent in most other countries. They employ eighty percent of the U.S. workforce and more than seventy-five percent of the working population globally, and created eighty-six percent of all new jobs in the U.S. over the past decade. Despite their importance, only thirty percent of family businesses survive from the first to the second generation of family ownership, only twelve percent survive from the second generation to the third, and only four percent survive from the third generation to the fourth.⁴⁹

In conclusion, the problem facing the transitional leadership within the church is one that may be solved with prayer and intentional strategy. “Moving from the past and

⁴⁶ NIV, Colossians 1:18.

⁴⁷ NIV, 1 Corinthians 12:27.

⁴⁸ Joseph C. Atkinson. *Biblical and Theological Foundation of the Family* (Washington, DC: The Catholic University of America Press, 2014), 199.

⁴⁹ Stephen P. Miller. Next-generation leadership development in family businesses: the critical roles of shared vision and family climate. *Frontiers in Psychology*, 5(1335), 19-32 (December 2014), 19.

embracing the possibilities of the future must occur under a mature transitional pastor where spiritual practices become imperative, especially meditational prayer and reflection.”⁵⁰ An awareness of this issue needs to be lifted, along with education of the history of this phenomenon. In order to effectively strategize, there must be a full understanding of how to overcome challenges faced by others in the past. This historical foundations study has provided a thorough discussion of concepts, events, and significant persons of which has helped to shape the strategies for effective treatment accordingly.

⁵⁰ Richard P. Zimmerman. *Walk with me to Another Land: A Narrative Approach to Transitional Ministry* (Eugene, OR: Wipf & Stock, 2017), 31.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The purpose of this essay is to provide structure around the various perspectives of theological significance related to succession planning; in particular, intergenerational relationship between Baby-Boomers and Millennials. “Understanding generational differences is an important step to breaking down barriers that hinder knowledge transfer.”¹ Properly defining the divinity within the issues and themes faced by the researcher’s context is what this scholarship captures. By gaining greater insight on the social conditions that continue to shape traditions and values of both Baby Boomer and Millennial generations, the researcher is able to explore the theological perspectives of classical and modern scholars accordingly.

There is a generational tidal wave coming that is threatening to shake up [organizations] throughout the world. A new group is leaving college and joining the workforce in growing numbers. Sometimes referred to as “Generation Y,” Millennials are the children of the vast “Baby Boomer generation.” Born between 1980 and 1999, the “Millennial generation” is nearly as large a cohort as the Boomers. And as they take their places [in succession processes] to their predecessors, a pronounced culture clash is inevitable!²

¹ Ken Ball and Gina Gotsill. *Surviving the Baby Boomer Exodus: Capturing Knowledge for Gen X & Y Employees* (Boston, MA: Course Technology & Cengage Learning, 2011), 37.

² Joanne Sujanski and Jan Ferri-Reed. *Keeping the Millennials: Why Companies are Losing Billions in Turnover to this Generation—and what to do* (Hoboken, NJ: John Wiley & Sons, Inc., 2009), 1.

Although this research focuses mainly on the two generations: Baby Boomers and Millennials, there are a few other generations that exist, though not as large. People in America are living longer, and the working relationship between age groups are essential to the culture of society. “The number of Americans age sixty-five or older has increased to approximately thirty-five million—increasing ten-fold in the Twentieth century and accounting for about thirteen percent of the population.”³ As a result, this research launches from the following working definition of each generation and their generalized traits accordingly:

The “Mature” or “Silent Generation,” born between 1909 and 1945, displays a loyalty to [an establishment, organization, or company] that places duty before pleasure. Baby Boomers, born between 1946-1964, are known for being workaholics, for maintaining a love-hate relationship with authority, and for being extraordinarily idealistic and optimistic. GenXers, the Music Television (MTV) generation, came into the world between 1965 and 1979. They often demonstrate independence, are results oriented, and are known for their skepticism.⁴

The Theological themes that will be discussed are positioned within the political culture and structure over time that has helped to shape current perceptions of leadership. Another issue addressed in this essay is the experience of freedom, and the lack thereof, of various groups of people that also helped to play a role in how different generations interact with each other. Additionally, the issue of succession and how mentorship is viewed by different generations are what will be explored through the varied discussions of theological scholars both classic and modern alike.

A public Christian theology today must work in the practical spaces linking church and polis in and through the multiple identities and activities of its

³ Patricia A. Floyd, Sandra E. Mimms, and Caroline Yelding. *Personal Health Perspectives and Lifestyles, Fourth Edition* (Belmont, CA: Thomson Wadsworth, 2008), 464.

⁴ Joanne Sujanski and Jan Ferri-Reed. *Keeping the Millennials: Why Companies are Losing Billions in Turnover to this Generation—and what to do* (Hoboken, NJ: John Wiley & Sons, Inc., 2009), 13.

members, local, midlevel, and global. The interaction of the theology, ethics, and politics in these practical spaces likewise transforms theology. True understanding of God and of humanity before God may inform practice before it is recognized theologically; critical practices motivate the revision of theological claims. In fact, changing global patterns of social interaction and the liberation movements they have birthed are challenging Christian beliefs and institutions in a way that theology has yet to absorb fully.⁵

As this theological foundation paper suggests, this document explores the biblical significance of each issue identified by the researcher in an effort to reveal the theological themes expressed through historical events, figures, and movements respectively. One of the themes lifted from this research is how different generations have helped to shape the political structures of societies. As shown throughout history, beginning with biblical reference with Israel, there was a shift of political structure shaped by the sentiments of the people. The intergenerational movement of leadership among the Israelites will be discussed as theological research exposes the political shifts from acknowledging Prophets; being led by Judges; and now looking forward to the return of a King. Classical theologian, Paul Tillich, further explains leadership, from the Biblical perspective, in terms of symbols:

God as Lord and as Father—the symbols “life,” “spirit,” “power,” “love,” “grace,” etc., as applied to God in devotional life are elements of the two main symbols of a person-to-person relationship with God, namely, God as Lord and God as Father. Other symbols which have this ego-thou character are represented by these two.⁶

Intergenerational shifts of perspective related to social issues; in particular the bondage experienced, and freedoms acquired, have led to several gaps in communication

⁵ Lisa Sowle Cahill. *Global Justice, Christology and Christian Ethics* (New York, NY: Cambridge University Press, 2013), 30.

⁶ Paul Tillich. *Systematic Theology, Volume 1* (Chicago, IL: The University of Chicago, 1951), 286.

and respect. The relationship to freedom, and how each generation perceives its meaning, will be further explored. This discussion of freedom will be launched from the theological perspective of Israel's evolvments of freedom and exile and will lift the American experience with minority groups and race relations. The social concerns of obtaining, maintaining, and preserving freedom is a constant theme throughout history that reveals blaring relationship gaps between older generations with younger groups due to a lack of understanding from both sides of these issues.

Lastly, this document explores the theological perspective of succession and how mentorship plays a significant role in intergenerational leadership. The examples lifted in this paper begin with Jesus' time spent with his disciples, and explores the intentional successor training behind each lesson shared with them. Additionally, the evangelist decree made by Christ to all believers for the furtherance of ministry will also be discussed in great detail.

Each of these said topics have been selected for discussion as the researcher's context is faced with understanding how to effectively engage ministry with a mixed age group and lead with a passionate group of successors. "As humans create and nurture the next generation, they contribute 'procreativity' to the future of all for which God continues to provide interactively."⁷ Each historical event and figure lifted within this document was researched as both classical and modern theologians have deemed their outcomes noteworthy for the advancement of the church. It is through this focused study

⁷ Lisa Sowle Cahill. *Global Justice, Christology and Christian Ethics* (New York, NY: Cambridge University Press, 2013), 53.

that the researcher finds clarity of position within the existing body of theological information.

Culture and Tradition: From Judges to Kings

History continues to reveal the changes that each generation has made throughout time. With each new discovery and innovation, humans continue to evolve with new insights and ways of doing things. “Each new generation has been shaped by the different economic conditions it has faced, the different approaches to parenting and education it has adopted, and the difference in social mores, political philosophies and religious preferences.”⁸ One of the oldest institutions that have been established, and continues to be challenged, is the hierarchy of and governance of people. The governance of societies and the methods used to maintain order is a topic that maintains stark generational changes and perspectives.

One of history’s best and most detailed records of generational change is through the political shifts experienced by the Israelite people. God established His sovereign will with His people through leaders He selected that would later be referred to as prophets. God’s established order over his chosen people, Israel, was to raise a leader named Moses.

Moses was used to declare the wonderful workings of Jehovah in the form of signs and wonders to gain trust among the people with their one true God. Although Moses was used to bring the Israelite people out of Egyptian rule, the people began complaining about Moses and his ability to lead them to the Promised Land. God

⁸ H. Bernard Young, Sr. *Bridging the Gap: A Practical Guide for Connecting Generations of the Church* (Bloomington, IN: Xlibris Publishing, 2012), 52.

continued to select leaders to govern the people who were called Prophets among the Israelite nation.

After Moses, Joshua was given charge of the leadership role, and he too performed several miracles. Once Joshua died, however, the high priests began to lead the people. Eli and Samuel led the people as the religious leaders of the day, and then the people began to put their trust in the military forces, as surrounding nations began to attack Israel lands.

The Judges of the land were military greats within the Israelite nation, known for their various battles against the nation's enemy forces. Eventually the Israelite tribe leaders began complaining that they wanted a king to rule over them. This was a shift in thought, as the older generation was under a different persuasion: keeping the prophets and judges in political control, contrary to their younger successor generation.

The Israelite people wanted a change and God honored their decision to select a king to rule over them. This generational decision was a shift in perspective, one that was inspired by other nations. Culture and trending from other sources continue to shape the desires of each generation accordingly.

The governance and rule of kings continued within the Israelite tradition through forty-two generations until Jesus's arrival. Biblical prophecy continues with the sovereignty of kingship and predicts the second coming of Christ: hailed the King of Kings and Lord of Lords. Although current politics on the national platform call for a democracy, this change too was made through the generational changes made as a result of evolved perspectives and values. One of the biggest values that continue to be viewed differently with the changes made from each generation is the concept of freedom.

Social Issues: From Freedom to Exile

Depending on the generation being interviewed, the concept of Freedom may be thought of as an ideal; a privilege; and even a natural inherent right. Culture and tradition help to shape the meaning of freedom throughout history. One of the greatest examples of generational perspectives on freedom is the Israelite journey of freedom from Egyptian enslavement, their exodus, their Promised Land experience, and then their exile from their land.

Bible scholars, Timothy Gorringer and Rosie Beckham (2013), in their book *The Transition Movement for Churches*, describes the historical events that have taken place throughout biblical history is not a man-designed construct; but rather, a spiritually-induced movement.⁹ The divine connections throughout history are what Theologian Ched Myers (1994) calls “biblical and critical literacy: learning to use Scripture as the fundamental interpretive code throughout historical events.”¹⁰ Likewise, others scholars and New Age Movement activists believe that God gives humans freewill and that God’s divine will is a reactive measure, released only upon the solicitation of man.¹¹

Our relationship with God was broken because of sin. The Holy Scripture revealed the details about the relationship between man and his Creator. God made a promise to redeem man in Genesis 3:15. Christ came to fulfill God’s promise to man. In his faithfulness, God kept his promise. In obedience to his Father, Christ came and lived among man.¹²

⁹ Timothy Gorringer and Rosie Beckham. *The Transition Movement for Churches: A Prophetic Imperative for Today*. London, UK: Canterbury Press Norwich, 2013.

¹⁰ Ched Meyers. *Who Will Roll Away the Stone?: Discipleship Queries for First World Christians*. Maryknoll, NY: Orbis Books, 1994.

¹¹ Scott Adams. *God’s Debris: A Thought Experiment*. Kansas City, MO: Andrews McMeel Publishing, LLC, 2013.

¹² Emmanuel Seide. *Feed them Yourself: Training Leaders to become Shepherd and Under Shepherd* (Bloomington, IN: WestBow Press, 2013), 107.

“God is identified as the God of Israel’s ancestors; Moses is assured that God has heard the cries of the Israelites; God promises to bring them out of slavery; God’s promises are linked to the divine name.”¹³ God made a promise to Israel to bring them to a land they could call their own, flowing with an abundance of resources. This promise was given, along with a decree of cursing’s if the Israelite people disobeyed God’s laws and began worshipping false gods. God made good on each of His promises to bless His people to inhabit a wonderful land of opportunity and free from enemies. The unfortunate event that this foundation paper examines is the curse that the Israelite people endured as a result of their disobedience.

Although the land belonged to Israel as an inheritance, this did not automatically guarantee them a permanent residency there. The same God who had promised unparalleled blessings for their obedience also warned the Israelites that their disobedience would lead to expulsion from the Land of Promise (Deuteronomy 4:27; 28:36-37). Eventually, Israel’s persistent idolatry forced God to exercise His authority as divine landlord and drive them from the land (2 Kings 17:6; 25:1-12).¹⁴

Once Israel decided to elect kings to rule over them, the introduction of false gods and other idolatrous acts were found among the people. Saul was elected by the people as the first king of Israel. Then God chose David to rule, for he was “a man after God’s own heart.”¹⁵ But David’s son, Solomon, began worshiping other gods like his many wives.

The first two decades of Solomon’s forty-year reign were certainly the best. In his later years, Solomon allowed his many wives (seven hundred wives and three hundred concubines) of foreign descent to establish idol worship within the nation. Idol worship in Israel, coupled with Solomon’s inclinations to build temples and palaces in order to accommodate the wishes of his wives, brought

¹³ Stephen J. Binz. *The God of Freedom and Life: A Commentary on the Book of Exodus* (Collegeville, MN: The Liturgical Press, 1993), 31.

¹⁴ John Koessler. *Names of Israel* (Chicago, IL: Moody Press, 1998), 76.

¹⁵ NIV, Acts 13:22.

upon the Israelites heavy taxation, coerced labor, and eventually a civil war that resulted in a divided realm.¹⁶

The worship of other gods began to multiply with each generation afterward. This practice of idol worship was shaped by the surrounding cultures from the nations that began intermingling with Israel. The sin was not in the intermingling of other nations, but it was the shift in allegiance with the Israelite people's heart and worship.

Modern theologian, Lystra M. Williams, argues that the pride of life and the love of money are the main reasons for generational failings to maintain God's will throughout the succeeding generations.¹⁷ Another perspective to consider is the position made by scholar and theologian Bryan E. Beyer, where he contends that the sin problem is a compounded one and the stronghold of which is rivaled only through the redemptive power of Jesus Christ.¹⁸ William Strauss, in his book *The Fourth Turning*, offers an alternate concept of how generations pass information in four cycles: first, A High, where new information is embraced and distributed; second, an awakening where the idea or concept is expanded; third, an unraveling or undoing of the information with rebelliousness; fourth, lastly, the Crisis where there is a crumbling of the construct or institution itself.¹⁹

¹⁶ Kenneth Samuel. *Solomon's Success: Four Essential Keys to Leadership* (Eugene, OR: Wipf & Stock, 2006), 9.

¹⁷ Lystra M Williams. *Be Not Deceived: Tithes & Offerings*. Bloomington, IN: WestBow Press, 2012.

¹⁸ Bryan E. Beyer. *Encountering the Book of Isaiah: A Historical and Theological Survey*. Ada, MI: Baker Publishing Group, 2007.

¹⁹ William Strauss. *The Fourth Turning: And American Prophecy*. Portland, OR: Broadway Books, 1997.

Must like Strauss suggests, there was a crisis of how the fourth generation of Israelites engaged the Laws set forth by Moses as Saul was the first king; David the second; Solomon the third; and the fourth king (generation) created a divide within the nation as a whole. It was after Israel split into two kingdoms that the Israelite people began to be driven out of their lands and exiled for their disobedience. The intergenerational lesson brought forth from theological investigation, is that each generation from the reign of David drifted further away from the laws prescribed by Moses and the Prophets. There were kings who did turn their hearts and nation back to God, but as soon as they died, so did the people's faith.

In theological language, this truth is expressed in the doctrine of the incarnation: the word made flesh. In social science, the same idea is captured from the ground up, so to speak, in arguments about the social construction of knowledge and belief. The individual person of faith is influenced by the social contexts in which he or she lives. Faith is thus not only a conviction about the unseen but also an expression of the opportunities a person has experienced to grow up in a particular culture, to be exposed to the values of one's parents, to mingle with like-minded and unlike-minded associates, to attend school, to work, to marry, and to reflect on belief's decisions and mysteries. The flanks of our beliefs are always exposed.²⁰

Israel's laws addressed successors, as God instructed His people to "write them down, and tie them around your wrist, and wear them around your neck."²¹ This instruction was to ensure the audible and visual reminders of God's expectations are learned and taught generationally. The tradition of passing information from one generation to the next is among the most important topics of modern politics, communication through the vein of education.

²⁰ Robert Wuthnow. *After the Baby Boomers: how Twenty-and Thirty-Somethings are Shaping the Future of American Religion* (Princeton, NJ: Princeton University Press, 2007), xiii.

²¹ NIV, Deuteronomy 6:8.

Churches which have God's mission at their heart will be seeking to use all they have to enable people to become "devoted disciples of Jesus Christ" in their "unique cultural and personal setting." Thus the goal of communication is more "an invitation" to be part of "an alien people" formed around Jesus Christ.²²

Most people think of communication and education as a necessary component of any society, but in fact, it is the foremost aspect of social development. The quality of this aspect and the freedom of access is also viewed differently depending on the generation being questioned. For several minorities in this country born in an older generation, have very different views of educational freedoms, access, and uses of this developmental system.

The Millennials are an impatient generation. They are ready to make large-scale changes if they deem it necessary. They are ready to vote out shrill and argumentative politicians. They don't like the inwardly focused institutional church. They are ready for businesses to make the necessary changes to be a positive force for society. They don't understand why educational institutions are so slow to adapt, and they are ready to move to those that do.²³

The later generations have more options to developmental opportunities, but may or may not place as much emphasis on engaging the process itself. And therein lies the concern from older generations who have endured sacrifices for the younger generation to circumvent the struggle of gaining options initially denied them. Unfortunately, the relational discrepancy exists between those who labored for improvements, and those who take those sacrifices for granted.

It is commonly observed that each generation has a different overall approach to life—different values and perspectives about career, and even a different expression of the work ethic. Each has different ideas, attitudes and behaviors

²² Graham Hill. *Servantship: Sixteen Servants on the Four Movements of Radical Servantship* (Eugene, OR: Wipf & Stock, 2013), 227.

²³ Thom S. Rainer, and Jess W. Rainer. *The Millennials: Connecting to America's Largest Generation* (Nashville, TN: B&H Publishing Group, 2011), 175.

about work and life. Each handles difficulties and challenges from its own unique perspective, and communicates in its own style and method.²⁴

This disconnect between generations are especially felt within minority communities, as there were laws denying the exercising of freedom and having access to education to persons of color. The opportunities that were once denied to older generations, but are now available to the younger generations tend to create unrealistic expectations of achievement on the younger generations to maximize in various capacities. Although there have been several improvements within disenfranchised communities; there have also been several constant obstacles that each generation faces relative to acceptance into a racially divided country.

As the black Church continues to be on the front lines of battle against racism, injustice, and discrimination in various forms, these external engagements of battle will not negate the history of long internal battles of needed reformation. Reforms may have been neglected perhaps for various reasons: fear, embarrassment, sexism, control, etc... yet, we are aware that as generations within the Black Church become more educated, advanced in technology and international, economically and politically empowered, the patriarchal business as usual agenda will slowly be eroded. Salvation must come to the house of everyone regardless of his/her external or internal condition.²⁵

Theological scholarship has helped to capture the divine connection between each of these different groups with the awareness of Love as the greatest commandment. With the intentional efforts of sharing biblical truth, theological scholars agree that there can be an automatic shift of virtue back to the things of God. Tim LaHay and Edward Hindson (2006) agree that when the believers in Christ exemplify God's Holy standards,

²⁴ H. Bernard Young, Sr. *Bridging the Gap: A Practical Guide for Connecting Generations of the Church* (Bloomington, IN: Xlibris Publishing, 2012), 52.

²⁵ James T. Murphy, Jr. *Defining Salvation in the Context of Black Theology* (Bloomington, IN: Xlibris Publishing, 2012), 120.

generational blessings will come upon the people and their lands.²⁶ Paul Tillich, classical theologian, describes the eternal existence of Jesus Christ, as a necessity for all generations, throughout time as he writes:

[Jesus Christ] is absolutely concrete, the relation to him can be a completely existential concern. In so far as he is absolutely universal, the relation to him includes potentially all possible relations and can, therefore, be unconditional and infinite. The biblical reference to the one side is found in the letters of Paul when he speaks of “being in Christ.” We cannot be in anything particular because of the self-seclusion of the particular against the particular. We can be only in that which is absolutely concrete and absolutely universal at the same time.²⁷

As long as the Holy Spirit remains on earth, the theological application of hope will continue to champion with the glorious redemptive workings of Jesus Christ. It is the awesome responsibility of older generations to continue to facilitate the church with training younger generations in the understanding of God. The Christian educational tradition must continue to move the evangelistic call from one generation to the next.

Theological Issues: Succession means Mentorship

Succession is the progression of a process, office, or title. Planning for successful succession within an organization, office, or task is a mark of a great visionary and leader. Theological investigation has revealed several examples of successful succession transitions within influential positions of authority. The Bible serves as a catalyst to the furtherance of study in the area of generational succession transition.

The Law of Legacy states, “True success is measured by succession.” A legacy that does not include people has no eternal value. That is why leadership is critical. Make it your aim to practice transformational leadership, where people’s lives are changes from the inside out. That kind of leadership is based on

²⁶ Tim F. LaHaye, and Edward E. Hindson. *The Popular Bible Prophecy Commentary: Understanding the Meaning of Every Prophetic Passage*. Eugene, OR: Harvest house Publishers, 2006.

²⁷ Paul Tillich. *Systematic Theology, Volume 1* (Chicago, IL: The University of Chicago Press, 1951), 17.

character, conviction, and Christlikeness. In other words, transformational leadership follows the pattern laid down in Scripture.²⁸

Mentorship is shown throughout the Bible as a reoccurring method of succession strategy. This strategy of mentorship is witnessed with the transition of Moses and Joshua; Eli and Samuel; Elijah and Elisha; Jesus and His apostles; and Paul and Timothy. Each of these examples, along with countless others, reveals the alignment of mentorship and successful succession processes. Another interesting observation is that each of these mentors was older than the mentees selected for succession.

In the Old Testament, the leadership transition from Moses to Joshua and then from Elijah to Elisha is found. The most important example of leadership training was found in the life and ministry of Jesus and how he prepared His disciples for the work of the ministry. From the New Testament accounts, the focus is on Barnabas's influence on Paul and the impact of his ministry as the most important writer of the New Testament. Paul trained Timothy in the same way. Later, Timothy was able to train others for the work of the ministry.²⁹

All, with the exception of Jesus, as Theological scholars argue Andrew was a full year older than Jesus; all of the mentors were older in age than those succeeding them. Age and generational association has little barring when it comes to the things of God and His processes. Although only thirty-three years old in his earthly life, Jesus is the creator of time and His wisdom is timeless. Again, with the exception of Christ, each of the examples mentioned above have lessons of intergenerational succession methods revealed by the Holy Spirit within the theological context.

The Jews expected a single famous and noted prophet, and seeing the wonderful works of Christ, they concluded that he was that prophet. "Then those men, when

²⁸ John C. Maxwell and Tim Elmore. *NIV, The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson, 2014), vi.

²⁹ Victor H. Cuartas. *Empowering Hispanic Leaders: An Online Model* (Virginia Beach, VA: Victor H Cuartas, 2009), 73.

they had seen the miracle that Jesus did, said, this is of a truth that prophet that would come into the world.” John 6:14. He is to be “like unto Moses.” Hence it can have no reference to Joshua, as some would apply it; for although he was appointed a leader and commander of the people of Israel, to whom they hearkened, yet he was no prophet, nor was he ever accounted as such by the Jews; and instead of his being like unto Moses, there is a striking difference in the most prominent features of their characters.³⁰

The awesome responsibility that Moses had with mentoring Joshua was the faithfulness to God and His promises, regardless of what the circumstances looked like. This faithfulness was already exemplified in Joshua when he had a different report after spying on the Canaanites before the Israelites. Joshua, like Moses, was used to perform miracles, lead the Israelite people from one land to another, and was considered a prophet of the people of Israel as well.

Upon Moses’s death, Joshua son of Nun becomes “filled with the spirit of wisdom” (Deut 34:9). The spirit, transferred to Joshua when Moses laid his hands on him in the wilderness, seems to have lain dormant until Moses’s death. By reading Deuteronomy 34:9 together with Numbers 27:20, a sequence emerges in which Moses transfers some authority to Joshua through the laying on of hands (Num 27:18), but the spirit is not imparted to Joshua until after the death of Moses.³¹

Although the laying of hands is symbolic of transitional leadership, there is also the “voice” that is also used by divine intervention, beckoning selected individuals to serve in leadership capacities. Eli, a Levite Priest of Israel, was a mentor to Samuel who later ordained the first king of Israel. Eli helped Samuel understand that the voice of God was calling him to a prophetic ministry. Before Eli’s instruction, Samuel was confused on how to process the voices he was hearing. But, by the word of Eli, Samuel believed and

³⁰ Joseph Samuel Christian Frederick Frey. *A course of lectures on the Scripture types, Volume 2* (New York, NY: WM. H. Colyer, 1841), 122.

³¹ Rachel Havrelock. *River Jordan: the Mythology of a Dividing Line* (Chicago, IL: The University of Chicago Press, 2011), 148.

did exactly what his mentor instructed, and Samuel was blessed because of his submission accordingly.

The narrative of the call of Samuel to prophetic service marks the beginning of the transition of spiritual leadership from the elide priesthood to Samuel. Samuel was called by the providence of God to be the founder of the prophetic institution, which, as time marched on, would stand on equal footing with the priestly and royal offices in the preparation for the coming of the one who would be Prophet, Priest and King.³²

Elijah, a major prophet within the Israelite nation, selected a successor named Elisha. Elijah was very effective in his ministry, but prepared his successor with trusting God wholeheartedly. Elisha was taught about God and His power, that he gained a passionate longing for a double portion of Elijah, his predecessor's anointing. God honored Elisha's request, and he received exactly what he asked for.

For Elijah and Elisha, a major transition was happening. It was a shifting or turning from the pioneering, individual efforts of Elijah, to fathering and mentoring. After his apprenticeship, Elisha, representing the next generation, would be released as a leaders. In the seven (the number of completion, perfection) remaining years of Elijah's life on Earth, he would oversee a transitional season of successful generational overlap. Elisha would be required to develop the foundational work of Elijah into a second phase of duplication and multiplication.³³

Jesus, the savior of all humanity, selected twelve disciples of who would become His successors for building the church He established. His apostles were groomed to perform miracles and were acquainted with the Holy Spirit and Comforter. "Jesus' legacy of truth then shifts from the spiritual maturity of the disciples to the reality that they will

³² James E. Smith. *1 & 2 Samuel* (Joplin, MO: College Press Publishing Company, 2000), 73.

³³ David Davis. *The Elijah Legacy: The Life and Times of Elijah-the Prophetic Significance for Israel, Islam, and the Church in the Last Days* (Alachua, FL: Bridge Logos Foundation, 2009), 133.

remain in the world as his successors.”³⁴ Jesus believed in transitional succession so much, that he not only instructed his disciples on their on-going mission to evangelize, but he also prophesied their help in the person of the Holy Spirit.

Paul urged Timothy to continue this reproducing pattern, because every disciple of Jesus should eventually be capable of making more disciples of Jesus. Part of being a disciple is making disciples. So Paul wrote to his disciple Timothy, “The things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.” That’s four generations of disciples in one sentence. Paul (first generation) investing in Timothy (second generation), who invests in “reliable people” (third generation) who are to invest in “others” (fourth generation).³⁵

Paul, also an Apostle of Christ, chose Timothy to be his successor. The relationship between the two was of a teacher and a student. Paul frequently referenced Timothy as his beloved son and servant in the ministry. Timothy was being groomed to continue Paul’s work after Paul would be martyred. The dialogue that Paul has with Timothy is a unique blend of instruction and warning, as Paul transitions out of his position of influence and passes the torch to Timothy.

Summary

The Word of God declares that “out of the mouth of infants and nursing babies, you have called forth your praise.”³⁶ As a result, the mentorship through the Gospel of Jesus Christ is the only thing that makes a difference within the lives of the next generation for progress. If succession is managed with a spirit of love, there will be little to no tension between the mentor and mentee. The only takeaway between the exchange and

³⁴ David L. McKenna. *The Succession Principle: How leaders Make Leaders* (Eugene, OR: Cascade Books, 2015), 13.

³⁵ Mike Breen. *Leading Missional Communities* (Pawleys Island, SC: Leading Missional Communities, 2013), 20.

³⁶ NIV, Matthew 21:16.

transition should be one of empowerment, from the mentor, and a thankful and appreciative disposition on the part of the mentee.

This transition of generational leadership should be one of respect and strength, as both the older and younger groups have value and can learn from each other. God has a way of using each person, regardless of their age or position, in order to move His agenda, according to a person's faith. But the interesting thing about God's plan is that "faith must come by hearing, and hearing by the Word of God."³⁷ This receiving and being led by Faith is the responsibility of the successor; while the task of teaching, telling, and distributing the Word of God is the charge of the Mentor.

In most cases where the parents showed true commitment to Christ and to their local church, their children have embraced their faith for themselves. A few Millennials will take a true commitment one step further to a fervent commitment. These Millennials will likely be few in number but may very well demonstrate the greatest Christian commitment of any generation in America's history. These Millennials are the hope for the American church and for Christianity in America.³⁸

Regardless of the position: whether mentor or mentee, both parties "work together for the good of them that love the Lord, and are the called according to His purpose."³⁹ If both generations will fall behind the great commission of Christ to "go therefore, preaching the gospel to every creature,"⁴⁰ there could be alignment with intentions, sentiments, and an alignment of strategy accordingly. The researcher believes that by embracing the same problem that Jesus identified: "the harvest being plentiful, but the

³⁷ NIV, Romans 10:17.

³⁸ Thom S. Rainer, and Jess W. Rainer. *The Millennials: Connecting to America's Largest Generation* (Nashville, TN: B&H Publishing Group, 2011), 247.

³⁹ NIV, Romans 8:28.

⁴⁰ NIV, Mark 16:15.

laborers are few,”⁴¹ there can be a passionate love and succinct response between each generation with a loving purpose of expanding the church together.

⁴¹ NIV, Luke 10:2.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The focus of this theoretical foundations position is to provide structure around the various perspectives of theory to the body of information found in this discourse of study. “Positivist defines theory as a statement of relationships between abstract concepts that cover a wide range of empirical observations.”¹ The theme of this research is related to succession planning; in particular, intergenerational relationship between Baby-Boomers and Millennials. “Planning financial, fiscal and legal as well as emotional issues in advance has long been considered an essential tool for successful intergenerational transitions.”² This paper will explore various theories of succession within four different academic disciplines: Ecology, Business, Sociology, and Theology. “Good practices may well vary across different academic environments whose faculties emphasize different teaching and learning goals and use different instructional approaches.”³

Ecology certainly includes the investigation of organisms and their interactions. Ecologists examine the interaction between life and the physical environment, for instance studying how organisms affect material fluxes in nature. Beginning in the

¹ Kathy Charmaz. *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis* (Thousand Oaks, CA: SAGE Publications, 2006), 125.

² Carolina Machado. *Effective Human Resources Management in Small and medium Enterprises: Global Perspectives* (Hershey, PA: IGI Global, 2014), 134.

³ John C. Smart, Kenneth A. Feldman, and Corinna A. Ethington. *Academic Disciplines: Holland's Theory and the Study of College Students and Faculty* (Nashville, TN: Vanderbilt University Press, 2000), 242.

mid-20th century, the American ecologist E. P. Odum (1953) pushed for a broader definition of ecology: ‘the study of the structure and function of nature, which includes the living world.’⁴

Ecology is the study of organisms, and how they relate to the environment.

“Ecology studies the relationships between organisms and their environments.”⁵ This branch of biology scientifically explores the patterns and life cycles present within the physical world around us. The ecology system explored within this foundation paper has tremendous significance as processes found in nature have often helped to shape perspectives on how people should consider dealing with each other. “One should discover the point of the parable and use it, and it along, as a means of illustrating or enforcing the authoritative teaching of Jesus.”⁶ Jesus often spoke in parabolic language when he taught his disciples, and offered many examples within nature to foster illustrations accordingly.

In almost the same way that corporate strategy should consist in establishing and safeguarding complementarity in a corporation, thereby enabling that firm to gain a competitive advantage, so general management, as an academic discipline, should focus on complementarity in research and teaching, thereby offering leadership and orientation to business research in specialized fields such as accounting, marketing and finance, and thus strengthening the entire discipline.⁷

The academic discipline of Business was chosen for inclusion within this essay in order to offer alternative processes from proven methods of successful transitions.

⁴ Michael Begon, Robert W. Howarth, and Colin R. Townsend. *Essentials of Ecology*, 4th Edition (Hoboken, NJ: John Wiley & Sons, Inc. 2014), 4-5.

⁵ John Marzluff. *Urban Ecology: An International Perspective on the Interaction between Humans and Nature* (New York, NY: Springer, 2008), 50.

⁶ Shailer Mathews Burton. *The Biblical World, Volume 15* (Chicago, IL: The University of Chicago Press, 1900), 373.

⁷ H. Albach, et al. *Theory of the Firm: Erich Gutenberg's Foundations and Further Developments* (New York, NY: Springer, 2000), 34.

“Succession planning is often used to describe the process of creating and executing a strategy for a business so no one individual can make it vulnerable if the owner were to quit, die, or become disabled.”⁸ Within the discipline of business, however, two models of succession planning is offered to address the internal and external happenings of an organization. “Companies may lose their competitive edge, due to both external and internal forces.”⁹ Because corporations are in the business of making a profit, there are internal and external threats to continued productivity that must be addressed for succession management to be complete within this school of thought.

Apart from the vague study of society which is probably the most common fallback position, sociology can be defined in a number of complementary ways. At its most basic it is the study of patterns in human behavior. Among other things this means that sociology pays particular attention to established relationships between humans; which is why the study of institutions and how they work has always been fundamental to the sociological enterprise. What connects all of these is that sociology is the study of the recurrent or regular aspects of human behavior.¹⁰

Sociology, the study of human societies and the developments, structures, and problems associated, is a relevant discipline to incorporate within this essay. The theory discussed will offer alternative problems associated with transitions and succession processes within our American society. “An urban sociology, a spatial sociology, requires us to pay attention to how the urban environment-territoriality and heterogeneity, class and racial differences in close proximity, changing investment strategies with respect to

⁸ Wayne Vanwyck. *The Business Transition Crisis: Plan Your Succession Now to Beat the Biggest* (New York, NY: BPS Books, 2010), 3.

⁹ Jens Christensen. *Digital Business: in the Digital Age* (Norderstedt, Germany: Books on Demand GmbH, 2015), 71.

¹⁰ Anthony Giddens, and Philip W. Sutton. *Sociology: Introductory Readings* (Malden, MA: Polity Press, 2010), 13.

location-works to give rise to forms of solidarity, requires us to pay attention to the gross similarities among territorially vigilant groups.”¹¹ The issues of ethnicity, race, crime, and financial affluence, not typically mentioned when opinions are offered about social problems, but ones to be considered when relocation succession happens and how it shapes the economy of various societies.

For decades social recognition has been thoroughly investigated as a research domain. In contemporary sociology for example, social recognition has been defined in terms of social and civil rights and associated with other societal phenomena like multiculturalism, ethnicity, democratic participation and sexuality.¹²

The theology discussed in this foundation paper explores a three-dimensional theory from a theological seminary professor, Dr. Alfred L. Thompson. In his book, *Bars, Bridges, & Blessings*, Thompson expounds upon measured occurrences evident for any goal actualization process to be achieved. “The Three-B Theory is a guide with concepts to be applied to any situation which require decisions to be made; whether from an individual position or as a leader of a corporation.”¹³ The researcher has determined that the inclusion of this theory is important as the process of attaining intergenerational relationships between Baby Boomers and Millennials is able to be practically applied with the incorporation of this modern theological theory as an awareness of others is

¹¹ William G. Flanagan. *Contemporary Urban Sociology* (New York, NY: Cambridge University Press, 1993), 44.

¹² Anita C. Keller, et al. *Psychological, Educational, and Sociological Perspectives on Success and Sociological Perspectives on Success and Well-Being in Career Development* (New York, NY: Springer, 2014), 70.

¹³ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 131.

lifted. This theory describes challenges the reader to consider that change may produce protective or preventative measures to help everyone in a particular group.

Ecological Succession Theory

The word succession first coined during an ecological study of a forest and the changes taking place after it was cleared of vegetation. “Succession is a process of expansion, the tendency of each inner zone to extend its area by the invasion of the next outer zone.”¹⁴ For botanist, ecologist and college professor, Dr. Henry Chandler Cowles identified the repeat sequence of community changes and developments in the natural environment during a study he conducted on vegetation succession on the Lake Michigan sand dunes. It was because of Dr. Cowles’ research and accepted working definition of succession that he is attributed for in other academic disciplines.

Initially ecologists were concerned primarily with trying to explain spatial patterns, i.e., plant and animal geographic distributions. Nevertheless, many observers had noted that temporal changes in vegetation or succession often occurred locally. The studies of succession that most influenced the development of ecology were those of Henry Chandler Cowles (1869-1939). Cowles described succession, more correctly a chronosequence, in the sand dunes along the south shore of Lake Michigan in a series of papers published in 1899.¹⁵

Dr. Cowles argued that “one plant community will create the conditions for other plants to replace or succeed it.”¹⁶ Between 1899 and 1901, Cowles published a series of his research that concluded that every stage or cycle of succession is more stable than the one prior. This research reveals that the cycle of adjustment is a necessary aspect of

¹⁴ John Marzluff. *Urban Ecology: An International Perspective on the Interaction Between Humans and Nature* (New York, NY: Springer, 2008), 73.

¹⁵ Dov M. Gabbay, Paul Thagard, and John Woods. *Philosophy of Ecology* (Waltham, MA: North Holland: Elsevier, 2011), 33-34.

¹⁶ Marion T. Jackson. *The Natural Heritage of Indiana* (Bloomington, IN: Indiana University Press, 1997), 125.

survival for the succession process to complete. After his death, several other models of succession surfaced, as more scientists began developing theories based on Cowles' research.

H. A. Gleason developed what he called the 'individualist concept'—that succession is the result of environmental requirements of the individual species that comprise the vegetation. He also noted that "no two species make identical environmental demands." Gleason's succession was a much more fluid and much less stereotypical concept. Succession reflected the interactions of individuals with their environment. Succession could change in its nature with different climatic and other environmental conditions. It could progress or regress to a different stable community depending on time and circumstance. Succession was not necessarily an irreversible trend toward the climax community. Modern ecology has largely embraced a Gleasonian view of the succession process, but certainly not completely so.¹⁷

Business Succession Theories

The world of commerce is constantly adapting to the changes of the environment. Businesses continue to monitor the volatility of supply and demand fluctuations by creating consumer trending awareness efforts. As a result, organizations must stay flexible to their consumer if they want maintain profitability. Because there is a broader age range of consumers, there can be more efforts placed to secure the market variances for different generations and their interests.

Having a business continuity plan in place makes it easier for your family, partners, or employees to cope with a tragic event. It also frees them of the burden of having to step in unwillingly to take charge. Preparation can reduce or eliminate ugly conflicts or confrontations about ownership, leadership, or sale of the business.¹⁸

¹⁷ Alan Hastings and Louis Gross. *Encyclopedia of Theoretical Ecology* (Berkeley, CA: University of California Press, 2012), 730-731.

¹⁸ Wayne Vanwyck. *The Business Transition Crisis: Plan Your Succession Now to Beat the Biggest* (New York, NY: BPS Books, 2010), 63.

The complexity in this effort is managing the direction in which these processes are implemented. Not only are businesses executives tasked with managing an external consumer trending effort to maintain profitability, but they are also responsible for grooming the next leader to perform, and exceed, the expectations of the company's objectives. The external management of these business processes and the adaptability of changing environments are mostly closely aligned with the Business Contingency Theory.

Contingency theory holds that an improved relationship between organization and structure has a positive effect on performance that predicts favorable outcomes. Where the structure does not fit well with the organization, performance results are low. Contingency directs changes in organizational structures from time to time. Structural contingency focuses on change. The change in contingency encourages the organization to adopt a better fit that leads to enhanced performance. Social environment continues to play a critical role in ensuring the survival of the organization due to the ever changing expectations from its stakeholders.¹⁹

The Internal succession management process and the changes needed to keep the business goals profitable are most closely affiliated with the Organizational Leadership Succession model concept. Organizational leadership, although single in purpose, has a multifaceted functionality, as there are several dimensions of governing a corporation. This leadership model advocates for a constant linear communication path from the entry-level worker, all the way to the chief executive office. The idea of transparent and inclusive leadership calls for diversity training with making up-skilling of new systems, tasks, and workflows available to the entire organization. The internal succession model also affords employees the opportunity to shadow others, and provides for every level of

¹⁹ Vladlena Benson, and Fragkiskos Filippaios. *ECRM2016-Proceedings of the 15th European Conference on Research Methodology for Business and Management Studies* (Reading, UK: Academic Conferences and Publishing International Limited, 2016), 128.

employment an occasion to engage in step-level meetings where one-on-one coaching and feedback may be exchanged.

As businesses evolve, so does the leadership of these organizations. Business leaders should be able to learn, grow, and have the confidence to adapt with each challenge confronted in the ever-changing international business setting.

The leadership challenge extends across many areas beyond the global economy and financial markets. The confluence of multiple trends around the globe such as population growth, demographic shifts, disparity in incomes, endemic poverty, urbanization, resource scarcity, climate change, endemic diseases, cultural clashes, and the threats of terrorism, piracy, and cyber-attacks with ongoing technological and scientific advances requires high-level leadership qualities among government, societal, and business leaders.²⁰

Leadership is oversight with designated authority to execute a purposed agenda with an awareness of cyclical change. In the business world, leadership takes on a more unilateral perspective, as it becomes specific to the progressive goals of an organization. Because there are several cultural, environmental, and consumer trending dynamics to consider, the business leader must be able to influence the internal processes and workflows of the corporation to improve efficacy. “Global leaders today face more imposing tasks than ever before as they work across multiple geographies, functions, product lines, and national cultures.”²¹

Organizational leadership, although single in purpose, has a multifaceted functionality, as there are several dimensions of governing a corporation. Not only are there a variety of areas whereby an organization needs guiding, but especially in a global,

²⁰ M. R. Czinkota, and I. A. Ronkainen. *International Marketing* (Florence, KY: Southwestern, 2013), 585.

²¹ T. Hogan, and K. Cvitkovich. *What is global leadership?: 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Intercultural Press, 2011), 192.

multinational corporate environment, must leadership be actively engaged. “International marketers are playing a leading role in societies and in the lives of people around the world. This leadership brings serious social impacts that need consideration. If international [business] leaders delay to respond, governments will impose their own rules.”²²

Ethnic Succession Theory

Ethnic Succession Theory is a concept created within the discipline of sociology. This concept was created to provide structure to the patterned behaviors observed within communities where ethnic groups cycle in and out of different parts of society. Sociologist Daniel Bell developed this theory to provide an alternative reason to the organized crime issues facing America.

Ethnic succession in residential space involves the geographic displacement of one group by another, a process by which one racial category of the population replaces another as residents of an area. In less neutral terms, ethnic succession may be seen the surrender of one’s groups turf to another. As such it carries strong cultural and psychological implications. When it occurs rapidly, ethnic/racial transition may destabilize the social institutions and disrupt the culture of the local community. As members of one group move in and the other move out, social control may break down and social disorganization occurs. Likewise, ethnic succession may be perceived as transforming once “safe” neighborhoods into “dangerous places.”²³

The Ethnic Succession Theory details the fact that minorities in America moves into either the urban residences or the older houses vacated by former white occupants. The social constructs within American culture reveals the cyclical patterns of “white flight.” Ethnic Succession theory connects the departure of affluent white people from an

²² M. R. Czinkota, and I. A. Ronkainen. *International Marketing* (Florence, KY: Southwestern, 2013), 577.

²³ Max Arthur Herman. *Fighting in the Streets: Ethnic Succession and Urban Unrest in Twentieth-Century America* (New York, NY: Peter Lang publishing, Inc., 2005), 21.

area to live in a suburb, with the minority predecessors who endure the changed economy when businesses leave the community after the newest white suburban area.

Classical assimilation theories fail to explain why such ethnic succession transpires, much less why patterns of neighborhood change differ by race/ethnicity or national origin. Past research generally cites economic restructuring and white flight as principal causes of inner-city ghettoization. However, today's immigrant neighborhoods in urban America differ from past and present native-minority neighborhoods. Among the distinctive characteristics are a large share of noncitizen immigrants, both legal and undocumented; the diverse national origins and social class backgrounds; and the significance of immigrant entrepreneurship, which transcends ethnic and national boundaries. Today's immigrant neighborhoods encompass multiple ethnic communities and thus may not be easily dichotomized as either a springboard of a trap for upward social mobility. Rather, they may contain a wider spectrum of both resources and constraints which vary by ethnicity.²⁴

This theory reveals the negative effects of succession in an economically and racially divided society. Upward mobility, as this theory suggests, is determined by a person's financial prominence; and a person's financial condition is often paralleled with where they live and their ethnic background respectively. Additionally, this theory connects the discrepancies associated with organized crime and economically disenfranchised areas.

According to the theory of ethnic succession, organized crime in the United States has been a device for achieving social mobility by disadvantaged segments of the population. With social and economic success, the formerly disadvantaged exit crime in favor of conventional lives. This has affected the American Mafia, which has difficulty attracting prospective members from traditional "mob neighborhoods."²⁵

The responsibility of our society needs to be for those that succeed those who are in position. By emphasizing the importance of succession planning within the

²⁴ Steven J. Gold and Stephaie J. Nawyn. *Handbook of International Migration* (New York, NY: Routledge, 2013), 251.

²⁵ Howard Abadinsky. *Organized Crime; Eleventh Edition* (Boston, MA: Cengage Learning, 2016), 32.

community, there can be a better chance of mitigating behavioral problems of crime.

Social mobility needs to be made available to all, not just a select few, and those businesses in position of influence need to consider the aftermath of certain actions and how these actions affect the whole of the communities left behind. “Corporate social responsibility is the idea that businesses have a responsibility to society beyond making profits.”²⁶

The social responsibility of organizations and companies, their profitability, and environmental policy is most important, as there is on-going debate on whether or not international businesses should have to participate in environmental policy. One of the reasons for this conversation is due to the fact that global companies reap the benefits of the environment. One of the advantages of multinational companies is the benefits of international location that include:

the spatial distribution of national and created resource endowments and markets, input prices, quality and productivity (e.g. labor, energy, materials, components, semi-finished goods), economic system and strategies of government, such as commercial, legal, educational, transport and communication provisions, as well as ideological, language, cultural, business and political differences.²⁷

With the utilization of natural resources to produce their respective products, there are several multinational companies unwilling to protect the environment in which they use: producing pollutants, hazardous waste, etc... “Since the early 1970s, the passage of laws

²⁶ J. Cullen, and K. P. Parboteeah. *Multinational Management: A Strategic Approach* (Mason, OH: Cengage Learning, 2014), 702.

²⁷ Buckley, P. J. (2009). Business History and International Business. *Business History*, 51(3). doi: 10.1080/00076790902871560, 317.

restricting environmental emissions, regulation, and consumer/investor awareness has made businesses more aware of their environmental impacts.”²⁸

There are several companies who focus on their productivity instead of their sustainability. The sustainability of a company measures the social and environmental risks relating to business outcomes.

Business sustainability is often defined as managing the triple bottom line—a process by which firms manage their financial, social, and environmental risks, obligations and opportunities. This definition extends to capture more than just accounting for environmental and social impacts. Sustainable businesses are resilient, and they create economic value, healthy ecosystems and strong communities. These businesses survive external shocks because they are intimately connected to healthy economic, social and environmental systems.²⁹

Bars, Bridges & Blessings: A Three-Dimensional Theory

University professor, Dr. Alfred L. Thompson, developed a contemporary theory, based on a theological perspective, to address organizational leadership with particular emphasis on the church setting. Thompson positions his reader to consider three areas of focus for guidance through decision-making processes. According to this observation, the following steps are advised to be incorporated for forward movement: first, the Bars Concept: problem identification; second, the Bridges Concept: making decisions and facing fears; and third, the Blessings Concept: goal actualization and successful transformation.

The Bars Dimension identifies the importance of early awareness that instructs the reader of the primary significance of protecting and prevention concerns. The benefits in the particular area of preventive and protective must be viewed with a

²⁸ Hershauer, J. C., Basile, G., & McNall, S. G. *The Business of Sustainability: Trends, Policies, Practices, and Stories of Success* (Santa Barbara, CA: ABC-CLIO, LLC, 2011), 274.

²⁹ Laughland, P., & Bansal, T. (2011). The Top Ten Reasons Why Businesses Aren't More Sustainable. *Ivey Business Journal*. Retrieved from: <http://iveybusinessjournal.com/topics/social-responsibility/the-top-ten-reasons-why-businesses-arent-more-sustainable>, 4.

perspective which acknowledges the balance between the two. There is balance in connecting both ideas of the Bars concept: where those of protection may have preventative value, while the Bars of prevention may have protective value. It is recommended to embrace one side of the concepts as the greater directive in a particular process, with the understanding that both components will influence the other in a positive way.³⁰

In this first step, the Bars Concept of problem identification, leadership must assess the situation. This concept offers the dichotomy of prevention and protection relative to the Bars concept. Bars of Prevention, according to this model, is the organization determining that their problem is one that they are trying to bar against a particular spiritual crisis, mindset, or evil practice. “The discussion of the protective and preventative components of bars will serve as a tool to illustrate the unique blend of principled thinking and practices passed through generations.”³¹

The primary function of pedagogical texts is to instruct. Instruction may pertain both to materials and procedure. The function of a pedagogical text may be to teach about certain phenomena or behavior or to instruct someone in how to do something or how to prevent something from happening.³²

Prevention, as per the very description of the word, to be in direct contradiction of a certain thing must first be identified for preparation of next-steps. In contrast, however, Bars of Protection, emphasizes that all ‘needs’ be understood first, in order for energies to be adequately placed within the group setting. Dr. Thompson describes Bars of Protection as an intentional fostering of fundamental ideals, values, and principles that may need to be protected against impeding and opposing forces; and that several organizations fail to

³⁰ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 133-134.

³¹ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 28.

³² Jorge J. E. Gracia. *A Theory of Textuality: The Logic and Epistemology* (Albany, NY: State University of New York Press, 1995), 94.

identify these problems that hinge on the need to protect certain processes and traditions.

“The implication here is that protective barriers have been created for defensive purposes.”³³ Upon failure to recognize this Bars of Protection problem, it could be detrimental to the very existence of the organization itself. “Any firm that is ‘doing it right’ is using effective procedure to handle concerns blocking full achievement or success.”³⁴

The concept of bridges is one that must be explored relative to making decisions, as determining to bridge anything takes effort to make connections where there was once a divide. Deciding to bridge gaps of opposites requires a mind willing to make transitions, regardless of how tough they may be. One consideration that a decision maker must account for is that their choices may not always please the masses, but should favor the best approach to connectivity.³⁵

The second elemental principle in Thompson’s three-dimensional theory, the Bridges Concept challenges leaders and members of an organization to launch from their problem identification and begin making decisions. “Learn to recognize your decisions so that you can build decision-making skills that work effectively. The improvement of your skills will help you live a more productive life.”³⁶ One of the challenges lifted within this theory is the temptation of engaging in neutrality by finding reasons to stay disgruntled and complacent.

The biggest giant in our lives are the fears we neglect to face. Worry and anxiety may sometime present itself bigger than the initial hesitation itself. Ask yourself: “what’s the worst thing that may happen?” once you answer this, you are able to

³³ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 38.

³⁴ Steven C. Stryker. *Plan to Succeed: A Guide to Strategic Planning* (Lanham, MD: Government Institutes, 2012), 125.

³⁵ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 94-95.

³⁶ Dev Verma. *Decision Making Style: Social and Creative Dimensions* (New Delhi, India: Global India Publications, 2009), 263.

move forward in a productive manner relative to goal actualization. The key thing to remember here is that one must focus on favor to come, and place all fearful thoughts in an inactive position in the mind. The more thoughts are focused upon, the more they live. Alive thoughts create a direct conduit into behaviors and interactive responses toward others. Because of this, we must intentionally direct thought into the realm of faith.³⁷

This second aspect of Thompson's theory evokes organizations to face their fears through a theological perspective of faith. "To succeed in life you must through faith overcome the paralyzing effects of the fear of failure. Many people will simply not achieve the desires of their heart because of fear of failure."³⁸ The faith aspect of dealing with fear promotes the same wisdom in Solomon who asked of God on how to govern the people fairly. This same understanding of human solicitation of divine connection affords an organization to begin building, planning, and working to evoke change. Karl Barth, classical theologian, makes reference to the last concept, blessings, as it relates to the Word of God. He writes the following:

Wherever the devil makes use of his followers to resist, and to hinder, and to destroy, the Word of God...it is time for faith also to break out in curses, and to desire that the obstacle be put out of the way, in order that room may be made for the blessing of God. Here, however, the case is different; for, inasmuch as the persecutor threatens personal suffering to those who are under grace, he is not the enemy of God but His messenger; and as such he must be welcomed. This blessing means that in the midst of the human struggle for existence honor is paid to God, and in the most impressive manner we recognize the One in the other.³⁹

The final principle explored in Thompson's triad is the Blessings Concept where goal actualization and successful transformation results. This portion is a call to

³⁷ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 88-89.

³⁸ Tolani Brendan Mosweu. *Freedom to Soar: Why Settle for Less When You Can Have All You Want?* (Seattle, WA: Freedom to Soar, 2006), 167.

³⁹ Karl Barth. *The Epistle to the Romans* (London: UK: Oxford University Press, 1933), 459.

implement actions previously prescribed in the Bridges stage of the theory. The objective of this portion of the theory is theologically positioned within the Ephesians 6:13 scripture reference, where the believer is encouraged to “stand” after having done all of the human actions made available to do, “stand” on the promises of God and allow His blessings to overtake the process.

In essence, God’s Word should become your shoes. Everywhere that you go, your feet should be completely covered in the Word of God. In other words you are to stand on God’s Word and walk therein. Every step that you take should be in agreement with God’s will and His Word. As you stand upon the truth of God’s Word and walk in the Word, peace will flood your situation, because you are no longer standing on shaking ground. God’s Word cannot fail. Choose to stand on God’s Word in every situation. It is a sure place. When your feet are planted firmly on the truth of God’s Word, they are planted on something that cannot fail.⁴⁰

This kind of corporate faith, as this theory describes, demands full participation of all persons involved in the process for successful completion of the goal actualization process. This modern theological perspective shapes the researchers theoretical foundation as the concepts of a three-dimensional theory provides a compound method of problem-solving that is applicable for succession management and intergenerational issues accordingly.

Summary

The conclusion of this investigation is clear: every academic discipline explored addresses the subject of succession with a unique perspective. Each perspective, however, has offered a different establishment of thought concerning the “next” phase of

⁴⁰ Christina M. Whitaker. *Standing on the Promises: Discover the Power of Unshakable Faith* (Bloomington, IN: WestBow Press, 2012), 50.

occupancy in the cycle of transition. The researcher has developed an enlightened view of succession, as this study has influenced the variables to be considered: from environmental and internal adaptation, to goal identification and actualization.

The versatility of this discussion has led the researcher to consider exploring even greater dimensions of academic scholarship surrounding the intergenerational succession theme. Succession and transitional processes, according to this research, must be thoughtfully planned to avoid discontinuance or premature assumptions of roles. “Often the lack of a clear succession plan is the death knell for those family firms facing their first intergenerational transition.”⁴¹ This theoretical investigation has positioned the researcher to offer a blended treatment plan for the context in ministry that this project proposes to study.

⁴¹ Jerome Katz and Richard Green. *Entrepreneurial Small Business: Fourth Edition* (New York, NY: McGraw-Hill, 2013), 39.

CHAPTER SIX

PROJECT ANALYSIS

This integration portion of the document expounds upon the impacts of biblical, historical, theological, and theoretical foundational concepts pertaining to the project theme of Bridging the Gap between Baby Boomers and Millennials. It is the goal of this study to examine the researcher's context at Ebenezer Baptist Church, located in Alexandria Virginia. The intergenerational succession process, from a traditional—baby boomer generation, to a younger—millennial congregation, will be explored to produce a practical church model.

Even within the body of Christ segregation by age occurs. Many churches have Sunday school classes arranged accordingly to age or station in life. While this pragmatic arrangement has many benefits, it does have a downside as well. We miss out on getting to know those outside our age group. But God has inserted into His Word instruction for overcoming age segregation. It is His design for people of all ages and life situations to minister to one another in the church body.¹

Although this research focuses mainly on the two generations: Baby Boomers and Millennials, there are a few other generations that exist, though not as large. People in America are living longer, and the working relationships between ages are essential to the culture of society. “The number of Americans age sixty-five or older has increased to

¹ Lisa Hughes. *God's Priorities for Today's Woman: Discovering His Plan for You* (Eugene, OR: Harvest House Publishers, 2011), 41.

approximately thirty-five million—increasing ten-fold in the Twentieth-century and accounting for about thirteen percent of the population.”² As a result, this research launches from the following working definition of each generation and their generalized traits accordingly:

The “Mature” or “Silent Generation,” born between 1909 and 1945, displays a loyalty to [an establishment, organization, or company] that places duty before pleasure. Baby Boomers, born between 1946-1964, are known for being workaholics, for maintaining a love-hate relationship with authority, and for being extraordinarily idealistic and optimistic. GenXers, the Music Television (MTV) generation, came into the world between 1965 and 1979. They often demonstrate independence, are results oriented, and are known for their skepticism.³

In an effort to create a model for the church, connecting the generations in a spiritual and strategic way, substantive foundational investigations have been conducted to provide literary support within scholarship. The biblical foundation of this research focuses on Joshua’s transition both into and out of leadership over the Israelites. Additionally, the New Testament foundation of this research hinges on Paul’s letter to Timothy where there is a Godly exchange of successorship.

Knowing he had to pass on to others the mission Jesus had given to him, Paul picked a young man named Timothy to train for this purpose. This was no overnight, crash-course succession plan. For Timothy, this plan involved literally walking with Paul from town to town sharing the gospel message. After much time one-on-one, Paul then sent his protégé to towns by himself. Often Paul would send letter of instruction and encouragement to the people receiving young Timothy.⁴

² Patricia A. Floyd, Sandra E. Mimms, and Caroline Yelding. *Personal Health Perspectives and Lifestyles, Fourth Edition* (Belmont, CA: Thomson Wadsworth, 2008), 464.

³ Joanne Sujanski and Jan Ferri-Reed. *Keeping the Millennials: Why Companies are Losing Billions in Turnover to this Generation—and what to do* (Hoboken, NJ: John Wiley & Sons, Inc., 2009), 13.

⁴ Kay Arthur and David Arthur. *Lord, I Need Answers* (Eugene, OR: Harvest House Publishers, 2009), 42.

The historical foundation of this study explores the unprecedented ministerial works of D. L. Moody. This historical insight examines the extraordinary approach to strategic change within the Christian community where his age, educational background, and ministry license made no difference in his lasting work. The theological foundation this research discovers is connection between culture and generational behaviors through the Law of Legacy that is thoroughly explored. Finally, the theoretical foundation portion of research exposes the various academic disciplines that address intergenerational connectivity and succession.

Biblical Foundations Significance

Generational connections and successor processes in the bible were passed down through Israelite Patriarchs and recorded by Moses. Moses chronicled the human race, starting with Adam and Eve, and also wrote to describe Israelite genealogy beginning with Abraham. Leadership during this time in ancient history was typically associated with the hierarchical issuance of authority designated by a sovereign entity.

“Authority is a form of power that works by evoking the consent of those who accept a particular person, teaching, law, or writing.”⁵ The age where kings and queens ruled with absolute authority, selecting, from their respective families and friends, persons to rule and execute their decrees, was completely synonymous with the notion of leadership at this time. People living during this time had a very rigid understanding of leadership and succession.

Their perspectives were shaped mainly by religion and tradition, both of which were passed down and taught from one generation to the next. Although leadership for

⁵ R. S. Keller, and R. R. Ruether. *Encyclopedia of Women and Religion in North America* (Bloomington, IN: Indiana University Press, 2006), 39.

the Hebrews was understood in terms of familial and/or royal successorship, God had a plan to broaden the Israelites perspective on this subject by selecting men and women, most unlikely to fit the leadership role, to lead, prophesy, judge, and rule His people. One of the men that this study focuses on is the Old Testament prophet, Joshua.

After a long time had passed and the Lord had given Israel rest from all their enemies around them, Joshua, by then a very old man, summoned all Israel—their elders, leaders, judges and officials—and said to them: “I am very old...Be very strong; be careful to obey all that is written in the Book of the Law of Moses, without turning aside to the right or to the left. Do not associate with these nations that remain among you; do not invoke the names of their gods or swear by them. You must not serve them or bow down to them. But you are to hold fast to the Lord your God, as you have until now.”⁶

Joshua, upon his death, makes an intentional effort to present a succession plan to all of the Israelites God placed under his command. In his last moments with the Israelites, he reminded the people of God’s protection throughout his time as a leader, and helps them realize the true source of their provisions being Jehovah God. It was through the work of Joshua where the Israelites were given a good report about the Promised Land after his undercover journey to spy out the land. Not only does Joshua admonish the people to stay faithful to God, but he also warns the people against fearing the other nations, as the Lord their God is sovereign.

Don’t let anyone think less of you because you are young. Be an example to all believers in what you say, in the way you live, in your love, your faith, and your purity....Do not neglect the spiritual gift you received through the prophecy spoken over you when the elders of the church laid their hands on you. Give your complete attention to these matters. Throw yourself into your tasks so that everyone will see your progress. Keep a close watch on how you live and on your teaching. Stay true to what is right for the sake of your own salvation and the salvation of those who hear you.⁷

⁶ NIV: Joshua 23: 1-2; 6-8.

⁷ NIV: I Timothy 4: 12; 4:14-16.

Another man, the Apostle Paul, had a similar succession message for his understudy and mentee in ministry, Timothy. Paul writes to his predecessor in ministry, Timothy, to admonish him in matters concerning leadership and pastoring. Paul knew that Timothy would lead people in the faith who were both older and younger than he, but he charged him with “fighting the good fight,”⁸ regardless of the circumstance. Paul affirms Timothy to preach the Word of affirmation, salutation, and commendation. Additionally, he advises Timothy to keep his faith in God sufficiently strong.

Historical Foundations Significance

This study examines the historical significance of Dwight L. Moody. Moody was born in 1837 and grew to become an accomplished American evangelist. His work continues to live beyond his grave as he trained others to love others and love God. Moody’s mission work involved regular people and pushed the message of hope throughout the nation and beyond.

Abounding love was one of Moody’s dominant traits as a spiritual leader. Fellow preacher and dear friend Henry Drummond said of Moody that “none can stand beside him” in terms of his “sheer goodness and love.” W.R. Dale, a minister in England, said Moody “could never speak of a lost soul without tears in his eyes.” Biographer John McDowell said Moody “won men by his kindness.” And biographer Gamaliel Bradford put it well when he said Moody “carried men with him because he preached to the heart and from the heart.”⁹

Moody did not allow generational differences thwart his mission and ministry; instead, he maximized his evangelistic efforts by baiting the children with candy and pony rides, and offered their parents prayer. Moody learned how to champion the generational differences by appealing to the needs of everyone he could reach. One

⁸ NIV: I Timothy 1:18; 6:12.

⁹ Steve J. Miller. *D. L. Moody on Spiritual Leadership* (Chicago, IL: Moody Publishers, 2004), 39.

example was his attractive educational programs he coordinated to teach youth and adults the fundamentals associated with Christianity.

Christians from all over the world, whose ages ranged from the teens to the seventies, found a wide range of formal and non-formal educational offerings to equip them for God's call on their lives. Several thousand men and women passed through the once quiet mountain village every year, and then they went forth with hopes and dreams to transform their world.¹⁰

The historical foundation is important to this study because it discusses the various ways in which generations were brought together to grow and learn about Christ in a holistic environment. Moody's historical account even captures his stance on the abolishment of slavery in American history. Several common themes that is lifted throughout the historical discussion include the underprivileged; uneducated; poverty; sin; and social justice. Each of these various aspects of Dwight Moody's life points to the need for continued evangelistic efforts to combat the division among different age groups within the household of faith.

Theological Foundations Significance

The Theological themes that are discussed throughout this research are positioned within the political culture and structures that have helped to shape current perceptions of leadership. Also, the discussion of freedoms, and the lack thereof, is detailed as various age groups helped to play a role in how different generations interact with each other. Because freedom looks, feels, and is understood based upon a person's experiences, there are often challenges that arise as a result of how freedoms should be protected accordingly. Additionally, the issue of succession and how mentorship is viewed by

¹⁰ Lyle W. Dorsett. *A Passion for Souls: The Life of D. L. Moody* (Chicago, IL: Moody Publishers, 1997), 355.

different generations are what is explored through the varied discussions of theological scholars both classic and modern alike.

A public Christian theology today must work in the practical spaces linking church and polis in and through the multiple identities and activities of its members, local, midlevel, and global. The interaction of the theology, ethics, and politics in these practical spaces likewise transforms theology. True understanding of God and of humanity before God may inform practice before it is recognized theologically; critical practices motivate the revision of theological claims. In fact, changing global patterns of social interaction and the liberation movements they have birthed are challenging Christian beliefs and institutions in a way that theology has yet to absorb fully.¹¹

As this theological foundation paper suggests, this document explores the biblical significance of each issue identified by the researcher in an effort to reveal the theological themes expressed through historical events, figures, and movements respectively. One of the themes lifted from this research is how different generations have helped to shape the political structures of societies. As shown throughout history, beginning with biblical reference with Israel, there was a shift of political structure shaped by the sentiments of the people. The intergenerational movement of leadership among the Israelites will be discussed as theological research exposes the political shifts from acknowledging Prophets; being led by Judges; and now looking forward to the return of a King.

Theoretical Foundations Significance

This research explores the theories from other academic disciplines that address the issues associated with generational connectivity. The Theoretical Foundation composition discovers various theories of succession within four different academic disciplines: Ecology, Business, Sociology, and Theology. “Good practices may well vary

¹¹ Lisa Sowle Cahill. *Global Justice, Christology and Christian Ethics* (New York, NY: Cambridge University Press, 2013), 30.

across different academic environments whose faculties emphasize different teaching and learning goals and use different instructional approaches.”¹²

The ecology system explored within this foundation paper has tremendous significance as processes found in nature have often helped to shape perspectives on how people should consider dealing with each other. The academic discipline of Business was chosen for inclusion within this essay in order to offer alternative processes from proven methods of successful transitions. “Succession planning is often used to describe the process of creating and executing a strategy for a business so no one individual can make it vulnerable if the owner were to quit, die, or become disabled.”¹³

Contingency theory holds that an improved relationship between organization and structure has a positive effect on performance that predicts favorable outcomes. Where the structure does not fit well with the organization, performance results are low. Contingency directs changes in organizational structures from time to time. Structural contingency focuses on change. The change in contingency encourages the organization to adopt a better fit that leads to enhanced performance. Social environment continues to play a critical role in ensuring the survival of the organization due to the ever changing expectations from its stakeholders.¹⁴

Sociology, the study of human societies and the developments, structures, and problems associated, is a relevant discipline to incorporate within this essay. The theory discussed will offer alternative problems associated with transitions and succession processes within our American society. “An urban sociology, a spatial sociology, requires

¹² John C. Smart, Kenneth A. Feldman, and Corinna A. Ethington. *Academic Disciplines: Holland's Theory and the Study of College Students and Faculty* (Nashville, TN: Vanderbilt University Press, 2000), 242.

¹³ Wayne Vanwyck. *The Business Transition Crisis: Plan Your Succession Now to Beat the Biggest* (New York, NY: BPS Books, 2010), 3.

¹⁴ Vladlena Benson, and Fragkiskos Filippaios. *ECRM2016-Proceedings of the 15th European Conference on Research Methodology for Business and Management Studies* (Reading, UK: Academic Conferences and Publishing International Limited, 2016), 128.

us to pay attention to how the urban environment-territoriality and heterogeneity, class and racial differences in close proximity, changing investment strategies with respect to location-works to give rise to forms of solidarity, requires us to pay attention to the gross similarities among territorially vigilant groups.”¹⁵ Karl Barth, classical theologian, makes reference to investigative processes as it relates to theory. He writes the following:

Everything in the text ought to be interpreted only in the light of what can be said, and therefore only in the light of what is said. When an investigation is rightly conducted, boulders composed of fortuitous or incidental or merely historical conceptions ought to disappear almost entirely. The Word ought to be exposed in the words.¹⁶

The theology discussed in this foundation paper explores a three-dimensional theory from a contemporary theological writer and university professor, Dr. Alfred L. Thompson. In his book, *Bars, Bridges, & Blessings*, Thompson expounds upon measured occurrences evident for any goal actualization process to be achieved. “The Three-B Theory” is a guide with concepts to be applied to any situation which require decisions to be made; whether from an individual position or as a leader of a corporation.”¹⁷ The researcher has determined that the inclusion of this theory is important as the process of attaining intergenerational relationships between Baby Boomers and Millennials is able to be practically applied with the incorporation of this modern theological theory.

Statement of Theme and Hypothesis

¹⁵ William G. Flanagan. *Contemporary Urban Sociology* (New York, NY: Cambridge University Press, 1993), 44.

¹⁶ Karl Barth. *The Epistle to the Romans* (London: UK: Oxford University Press, 1933), 8.

¹⁷ Alfred L. Thompson. *Bars, Bridges, & Blessings: A Three Dimensional Theory for Your Success* (Maitland, FL: Xulon Press, 2015), 131.

This research launched from the historical, biblical, theological, and theoretical themes connected with succession management planning and intergenerational relationship development. Based upon the research provided by scholars, both classical and modern, this research explores the culture, traditions, political values, and goals shared among the different age groups. By identifying these value-oriented areas of engagement, the researcher was able to align a treatment plan for testing purposes.

By engaging existing information on changing environments within the various disciplines connected with fostering diverse groups, a practical application of information was achieved. The researcher intended to lift an awareness of the diversity found within the context, in an effort to engage healthy dialogue on respect. As a result, the researcher was able to focus on steering the community into the knowledge of biblical truth relative to positive changes within diverse settings.

The hypothesis of this investigation was to test the effectiveness of planned instruction-led presentations offered to participants from this study and their changed perspective on both problems and solutions relative to the intergenerational connectedness within the changing community. The educational design will focus on the succession theme in order to address both problems and solutions associated with trust and leadership. By bringing awareness to the issues and educating participants on the proven methods of succession planning, the researcher intended to expand upon the existing theories found within academic literature to help drive positive change.

Project Overview

A qualitative methodology was incorporated to engage the ministry model with questionnaires, workshops, and sermons, as well as create statistical data to measure the

treatment outcomes. The researcher has determined to solicit eleven people to participate in this investigative process. The study consisted of both a Pre- and Post-survey questionnaire that was distributed to capture the before and after affets of the treatment. Additionally, a four-week educational awareness process took place to provide instructure-led trainings in the form of seminars/workshops for this research design.

Upon the participants agreement to participate, a disclaimer form was distributed for each participant to sign, making sure that they agree to willingly engage and without violation of their privacy. This disclosure also served to notify them that all of their responses were used for the expressed intention of dissertation research purposes only. The researcher maintained the academic integrity of the University, as well as maintain personal ethical compliance regarding the delievery and testing of this research.

After the disclosure form is distributed, each participant was given an opportunity to complete a profile questionnaire. This questionnaire helped guide the proceeding discussions with openness to share personal experiences along with intergenerational issues they may have been facing within their respective communities. Next, a pre-treatment survey was given to gauge the participants level of awareness on age discrimination, succession planning, and transitional leadership before the investigation and treatment began.

The treatment process addressed the researchers hypothesis by providing a four-week educational awareness ministry model that the researcher intends to address on the subject of intergenerational relationships and succession planning facing the context. Through the instructional designs of Workshop style and PowerPoint presentations, the researcher was able to conduct interactive learning initiatives to engage the information.

Each participant had an opportunity to engage the information being presented as they were encouraged to participate in question and answer periods, as well as direct feedback questionnaire activities. There were also sermon presentations given throughout this four-week treatment, where theological perspectives were explicated accordingly.

The qualitative process of gathering information was utilized as the research was able to conduct interviews, distribute questionnaires, and solicit surveys by each participant. From the information gathered from the participants, the researcher also incorporated the quantitative method of research to transform the data into a scientific statistical format. By using a mixed methods approach, the researcher achieved a more well-rounded presentation of the study.

Each gathering consisted of either a workshop or PowerPoint Presentation, lasting approximately two hours each. The setting was conducive to learning, as there was also engaging feedback questionnaire activities to guide the research process. The dissertation investigation began the week of July 23, 2017, and ended the week of August 13, 2017. At the culmination of the treatment process, a post-test survey was distributed to measure the participants' level of awareness and understanding of the project theme of liberation after the investigation concludes.

The post-survey questionnaire is very important to the overall outcome of the study, as participants were answering the same questions presented at the beginning of the investigation (pre-educational offering), in order to measure change of perception. It was through this means that the researcher gauged the effectiveness of the information presented throughout the research. This post-survey questionnaire also provided the necessary outcomes for future study needed to expand upon this research.

With an intentional succession planning focused instructor-led agenda, as well as carefully planned participant learning activities, the researcher tested the effectiveness of the existing succession models. Succession planning makes a connection between culture and the differences and similarities found within the goals of each group. It is through the development and expansion of this succession planning within the church and community that the researcher intends to bring an acute level of awareness to persons who are disengaged, apathetic, and have grown indifferent to the transitional process.

Project Calendar

The researcher proposes that this instructional design, along with topical content and timeline, be approved for the furtherance of planned academic scholarship.

Treatment timeline and topic agenda are as follows:

Dates	Weekly Topic	Researcher Actions/Agenda/Subtopics	Participant Expectations
07/23/2017- 07/29/2017	Problem Identification: The Changing Community	Workshop Presentation; Defining Age Discrimination, Succession Planning, and Transitional Leadership	Pre-Survey; Participant Profile Questionnaire; Question and Answer Period 1.
07/30/2017- 08/05/2017	Culture: How does our society influence our interactions?	PowerPoint Presentation; Traditions vs. Trends; Social Media and it's role in our lives.	Question and Answer Period; Feedback Questionnaire Activity
08/06/2017- 08/12/2017	Embracing Biblical Truth	PowerPoint Presentation; What does the Bible teach us on Succession? What examples do we have to help us engage intergenerational transitions; Inheritance vs. Legacy	Question and Answer Period; Feedback Questionnaire Activity
08/13/2017- 08/19/2017	A Call to Action	Workshop Presentation; Explanation of the Each	Question and Answer Period;

		ONE Teach ONE Challenge; Brochure Handout; Treatment Adjournment	Brochure Handout and Mentorship Challenge; Post Survey
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This treatment plan was consistent with preaching and teaching from the researchers position. Each week not only consistent of a seminar and workshop, but also had a sermonic topic that engaged the process to further the Biblical perspective of Moses' understudy with Joshua; Elijah's selection and grooming of Elisha; Jesus' mentorship with the disciples; and Paul's instruction to Timothy. Although the sermons were blended with both Old and New Testament scriptures, the theme was aligned with the dissertation topic accordingly. These sermonic presentations appear in the Appendix portion of this document and will include the following:

Treatment Week	Sermonic Title and Scripture	Participant Expectation
1	Subject: Mentorship & Merit Topic: Joshua's Righteous Report Scripture: Numbers 14:38	A brief ten minute meeting directly after sermon to gather insights (a handout will be distributed and discussed)
2	Subject: Elijah's Pick, and Elisha's Petition Topic: Succession by Selection Scripture: 1 Kings 19:19, and 2 Kings 2:13	A brief question and answer period will take place directly after the sermon, to gain feedback on the clarity the participants received.
3	Subject: The Great Commission Topic: The Gospel Making Disciples Scripture: Matthew 28:16-20	A brief ten minute meeting directly after sermon to gather insights (a handout will be distributed and discussed)
4	Subject: Paul's Instruction to Timothy Topic: The Call to Continue Scripture: 2 Timotny 2:2	A brief question and answer period will take place directly after the sermon, to gain feedback

		on the clarity the participants received.
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Implementation

The implementation portion of this document explores the various activities, discussions, workshops, questionnaires and their respective outcomes. It is important to note that this treatment was conducted with initial questions asked with special focus on participant demographic information. Among the questions asked, age, gender, their initial position on age discrimination, and how they felt about legacy was asked to get an understanding of the perspective of the group. These initial questions were asked separate from the pre-survey questionnaire. All participant demographic information may be found in the Appendix E section of this document.

One of the pre-survey information finding exercises included an opportunity for each participant to reveal their respective ages. This was a change for the researcher to evaluate the participant pool, and to observe the interactions between the different generations throughout the treatment accordingly. The information that shared by the participants revealed a varied age combination from three particular generations: four Millennials (1980-1999), three Generation-Xers (1965-1979), and four Baby Boomers (1946-1964). The average of ages found within this participant pool is forty-seven years old. Therefore, there was enough representation between the two main generations that inspired this study: Baby Boomers and Millennials.

While the age and gender discussion was not the focus of this project, there were several perspectives offered by the men of the group that were very different from the views expressed by the women during this treatment. Three out of eleven, less than thirty

percent, of the group was comprised of men; while eight out of the eleven, approximately seventy-three percent, were made up of women. It is important to note here that all of the participants are active members of the context. This participant group are a combination of servants in various auxiliaries, and some in significant leadership roles within the church.

Another question that was asked before the post-survey questionnaire was issued, asked each participant to respond to the following question: *do you believe people are discriminated against because of their age?* The information gathered during this phase of the treatment revealed the following: sixty-four percent of participants believe that people are discriminated against because of their age, while thirty-six percent of respondents believed that age discrimination exists only sometimes. This information was gathered at the beginning of the implementation phase, and respondents had not been exposed to the information from the study when this was asked. The answers to this question reveal that the majority of respondents have either been directly or indirectly involved with being treated differently on the bases of their age.

One of the most important questions that was asked to the group prior to the treatment and exposure of researched information was: *how important is it to you to leave a lasting legacy for the next generation?* The participants answered in the following manner: nine out of eleven responded that church legacy was most important to pass along to the next generation; while two out of eleven participants claimed that their respective personal legacy was most important to them. This question was asked to gauge the perception of legacy with regard to the participant pool. The researcher wanted to know where the level of awareness was, prior to disseminating information to the group

accordingly. It was, however, interesting to see that the majority of the group understood the importance of church legacy, as a little over eighty percent of the group responded with *the church and its continued growth and success is important to me to leave a lasting legacy for the next generation.*

The next phase of treatment, after acknowledging the participant demographic, was the dissemination of the pre-test survey. This test was comprised of eight questions where the participants were asked a variety of questions on how they view generational difference. The Likert scale was used to measure participant outcomes.

The Likert scale (frequently known as an ‘agree-disagree’ scale) was first published by psychologist Rensis Likert in 1932. The technique presents respondents with a series of attitude dimensions (a battery), for each of which they are asked whether, and how strongly, they agree or disagree, using one of a number of positions on a five-point scale. The full application of the Likert scale is then to sum the scores for each respondent to provide an overall attitudinal score for each individual [question].¹⁸

While this project used a different attitudinal approach from the original Likert scale’s “agree or disagree” options, the participants were asked their views with similar format, yet slightly different attitudinal measures. The Likert scale options respondents had to choose from were: never; unlikely; sometimes likely; likely; always. Each of the questions asked served as an attempt to understand the participant’s likelihood of engagement with persons different than themselves, particularly either older or younger by ten years. The results of both the pre- and post-survey’s are located in the Appendix E section of this document.

Week One Treatment and Outcomes

¹⁸ Ian Brace. *Questionnaire Design: How to Plan, Structure and Write Survey Material for Effective Market Research, Second Edition* (Philadelphia, PA: KOGAN PAGE, 2008), 73-74.

The first participant engagement workshop consisted of a PowerPoint presentation, which may be found in the Appendix A section of this document. A discussion on a Congregational Response to Integrational Succession was had with particular focus on problem identification within community within the context of ministry, relative to the multiplicity of generations represented. An ice-breaker was done, so as to give the participants an opportunity to engage with each other. An explanation of the different generations were distributed for the group's understanding. There was lots of conversation surrounding these generational differences. There was also a lecture segment where the researcher expressed the research focus of succession planning: what it is, and how to accomplish it. There was also a lesson on legacy that was taught. A question and answer period happened, along with a disclosure of the expectations of the group to attend regularly to the sessions accordingly.

There was a sermon presentation delivered during week one of this treatment. The subject of the sermon was Mentorship and Merit, and the topic was *Joshua's Righteous Report*. During this sermon presentation, the interrogative question was asked: "whose report will you choose to believe?" Preaching on this subject detailed the variables that a believer will always be faced with: the dichotomy of negative and positive perspectives. This sermon encouraged each listener to carry a vision where longevity of ministry may be achieved. The PowerPoint presentation for this first week, along with the sermon that was delivered is located in the Appendix A section of this document.

Week Two Treatment and Outcomes

Week two of treatment consisted of another instructor-led PowerPoint presentation, which may be found in the Appendix B section of this document. A review of week one happened, in order to build the participants knowledge base. The information of culture was integrated into this session.

There was a lot of discussion around the influences of tradition on behaviors, as well as trends and its effect on culture. A question of how the church should respond to both traditions and the latest of trends was asked. Issues were raised concerning social media and its influence on communication between the different generations. There was also a lecture segment where the researcher connected the project focus of succession planning: how to accomplish it in lieu of tradition, changing culture, and the tools of social media? There was also review of the lesson on legacy and how transference happens with the tools of pictures, video, and the ongoing presence of the internet. A question and answer period happened, along with a reminder of the expectations of the group to attend for the remaining two sessions of the treatment.

A sermonic presentation was delivered during week two of this treatment. The subject of the sermon was Succession by Selection, and the topic was *Elijah's Pick and Elisha's Petition*. During this sermonic presentation the listener was challenged to consider the Holy Spirit when determining who to select for positions. Preaching on this subject detailed the possibilities around a person's character that should determine selection, namely: humility, a willingness to serve, and the work-ethic of person. This sermon encouraged each listener to seek the Lord for revelation. The PowerPoint

presentation for this second week, along with the sermon that was delivered is located in the Appendix B section of this document.

Week Three Treatment and Outcomes

The third week of treatment consisted of an instructor-led PowerPoint presentation, which may be found in the Appendix C section of this document. A review of week's one and two took place, in order to build upon the participant's growing knowledge base. The information of strategy was the main focus of this session.

There was a lot of discussion around the "next-steps" of succession planning and implementation, as well as how the different generations are able to work together to accomplish their respective goals. The question of how succession looks from the Biblical and context in ministry perspectives was discussed at length. Issues were raised concerning leadership and their role with initiating transitional communication between the different generations. There was also a lecture segment where the researcher taught on the similarities and differences found between the following Bible characters: Moses and Joshua; Elijah and Elisha; Jesus and the Disciples; and Paul and Timothy. There was also review of the lesson on legacy and how social media may be incorporated in our current model to be used within the context. A question and answer period took place, along with a reminder of the expectations of the group to attend for the remaining session.

A sermonic presentation was delivered during week three of this treatment. The subject of the sermon was The Great Commission, and the topic was *The Gospel Making Disciples*. During this sermonic presentation the listener was challenged to consider the call to discipleship when determining how and when to connect with others. Preaching on

this subject detailed the actions of Jesus as he was the best example of transitional and succession leadership. This sermon encouraged each listener to engage the process of ministry with commitment to servitude. The PowerPoint presentation for this third week, along with the sermon that was delivered is located in the Appendix C section of this document.

Week Four Treatment and Outcomes

Week four of this treatment consisted of an instructor-led PowerPoint presentation, which may be found in the Appendix D section of this document. A cumulative review of week's one through three took place, in order to discuss any questions on terminology delivered during the treatment phase. Goal-setting and succession strategy was the main focus of this session.

There was a lot of discussion around the "Each one Teach one" concept presented by researcher as an educational model to be implemented as a result of this doctoral research. The "Each one Teach one" model was explained as being comprised of two components: fostering intentional relationships; and instituting humble and approachable communications methods. The concept of unity was a primary focus with how generational succession is implemented from the Biblical and context in ministry.

A sermonic presentation was delivered during week four of this treatment. The subject of the sermon was Paul's Instruction to Timothy, and the topic was *The Call to Continue*. During this sermonic presentation the listener was challenged to consider the legendary heroes of the faith. The power of legacy was illustrated through the story of the Apostle Paul and his successorship relationship with his understudy, Timothy. Preaching on this subject detailed the actions leading up to Paul's conversion, as he was called by

Jesus; and then explores the “charge to continue” from Jesus to Paul, and then from Paul to Timothy. This sermon encouraged each listener to engage the process of legacy by sharing the Gospel of Jesus Christ, and instructing and “charging” others to “continue.” The PowerPoint presentation for this fourth week, along with the sermon that was delivered is located in the Appendix D section of this document. The post-survey questionnaire was distributed after the lecture; and the results of this outcome may be found in the Appendix E section of this document.

Summary of Learning

The pre-survey questions were distributed before any seminars or workshops where presented. This was done to gauge the perspectives of the participant group prior to the changes, if any, that happen as a result of the researcher’s educational influence. The pre-survey was distributed during the first week of participation, while the post-survey was given on the last week of this treatment. The same questions were used, from the pre-survey, for the purposes of the post-survey, in order to evaluate the changes that may have taken place as a result of the researcher’s educational model.

Question one of this pre-survey asked participants to respond to the following statement: *how likely are you to use the advice of someone ten years younger than you?* Three out of the eleven participants responded with ‘unlikely,’ while eight out of the eleven participants responded with ‘sometimes likely.’ After treatment was conducted, the post survey for this question revealed that one out of eleven responded with ‘unlikely;’ two out of eleven responded with ‘sometimes likely;’ and eight out of eleven answered that they would be ‘likely.’ This post-survey result shows a significant shift in the thinking of the respondents. Prior to treatment, the majority of participants were only

sometimes likely to use the advice of someone ten years younger than themselves. The many discussions had during the four-week treatment process brought out the prejudices that several people had in the group with respect to people of another age group. Information shared during this treatment helped to reveal the communicative aspect of growth relative to listening and sharing with others, regardless of the person's age.

The second question of this pre-survey asked participants to respond to the following statement: *how likely are you to use the advice of someone ten years older than you?* Four out of the eleven participants responded with 'sometimes likely,' while seven out of the eleven participants responded with 'likely.' After treatment was conducted, the post survey result for this question revealed that two out of eleven responded with 'sometimes likely;' while nine out of eleven answered that they would be 'likely.' This post-survey result shows a slight shift in the thinking of the respondents. Prior to treatment, the majority of participants were 'likely' to use the advice of someone ten years older than themselves, but even more people responded with the 'likely' option afterward. The participants were given information on how working together with people from all age groups requires active listening with a goal to understand each voice for added perspective.

Question three of this pre-survey asked participants to respond to the following statement: *how likely are you to mentor someone ten years younger than you?* Two out of the eleven participants responded with 'unlikely,' while nine out of the eleven participants responded with 'likely.' After treatment was conducted, the post survey result for this question revealed that one out of eleven responded with 'sometimes likely;' nine out of eleven responded with 'likely;' and one out of eleven answered that they

would ‘always.’ This post-survey result shows a significant shift in the thinking of two of the respondents. Prior to treatment, the majority of participants were ‘likely’ to use the mentor someone ten years younger than themselves, but even more people responded with the ‘likely’ option and one person ‘always’ afterward. During the treatment, participants were explained the values associated with exemplifying love with action to everyone, regardless of their age.

The fourth question of this pre-survey asked participants to respond to the following statement: *how likely are you to engage in a ministry endeavor with someone twenty years younger?* Two out of the eleven participants responded with ‘unlikely;’ five out of the eleven participants responded with ‘sometimes likely;’ and four out of eleven responded with ‘likely.’ After treatment was conducted, the post survey result for this question revealed that one out of eleven responded with ‘always;’ six out of eleven responded with ‘sometimes likely;’ and four out of eleven answered that they would ‘likely.’ This post-survey result shows a significant shift in the thinking of two of the respondents. Prior to treatment, the majority of participants were ‘sometimes likely’ to engage in a ministry endeavor with someone ten years younger than themselves; but even more people responded with the ‘likely’ option and one person ‘always’ after treatment. This segment of discovery detailed the Great Commission, where Jesus commanded all of his followers to make other disciples, and there was no age perimeter. The statement was made during one of the presentations: “if Jesus was in his thirties and had a ministry, what gives anyone the right to decide not to participate or engage a ministry based on their age?” This question throughout the treatment was discussed, as the mission of Christ has only one criteria: love through faith.

Question five of this pre-survey asked participants to respond to the following statement: *how likely are you to engage in a ministry endeavor with someone twenty years older than you?* Four out of the eleven participants responded with ‘sometimes likely,’ while seven out of the eleven participants responded with ‘likely.’ After treatment was conducted, the post survey result for this question revealed that two out of eleven responded with ‘sometimes likely;’ seven out of eleven responded with ‘likely;’ and one out of eleven answered that they would ‘always.’ This post-survey result shows a significant shift in the thinking of two of the respondents. Prior to treatment, the majority of participants were ‘likely’ to engage in a ministry with someone twenty years older than themselves, but even more people responded with the ‘likely’ option and one person ‘always’ afterward. During the treatment, participants were given examples of mentorship throughout the Bible, and explored the blessings that were transferred from one generation to the next because of continuous engagement and cooperation (Moses and Joshua; Samuel and David; Paul and Timothy; etc.).

The sixth question of this pre-survey asked participants to respond to the following statement: *how likely are you to allow a person ten years your junior to handle your ministry financial statements?* Four out of the eleven participants responded with ‘unlikely;’ four out of the eleven participants responded with ‘sometimes likely;’ and three out of eleven responded with ‘likely.’ After treatment was conducted, the post survey result for this question revealed that one out of eleven responded with ‘always;’ six out of eleven responded with ‘sometimes likely;’ and four out of eleven answered that they would ‘likely.’ This post-survey result shows a significant shift in the thinking of three of the respondents. Prior to treatment, the majority of participants were split in half

between ‘unlikely’ and ‘sometimes likely’ to allow a person ten years younger than themselves to handle ministry financial statements. Nevertheless, after treatment, the participants were split between ‘sometimes likely’ and the ‘likely’ option, with one person still responding with ‘unlikely’ after treatment. This segment of the treatment focused on trust. The respondents were given information on the pros and cons associated with mentorship. One of the most important and defining moments of this treatment was when the participants explored the meaning of love: believing and trusting all things along with being long suffering.

Question seven of this pre-survey asked participants to respond to the following statement: *how likely are you to entrust your decision making for your ministry to someone who is ten years older than you?* Two out of the eleven participants responded with ‘unlikely;’ six out of the eleven participants responded with ‘sometimes likely;’ while four out of the eleven participants responded with ‘likely.’ After treatment was conducted, the post survey result for this question revealed that six out of eleven responded with ‘sometimes likely;’ and five out of eleven responded with ‘likely.’ This post-survey result shows a significant shift in the thinking of two of the respondents. Prior to treatment, the majority of participants were ‘sometimes likely’ to engage in a ministry with someone twenty years older than themselves, but even more people responded with the ‘likely’ option afterward. Participants were challenged to consider the maturity of older people with a heart of love. The illustration between Ruth and Naomi was explored, and the scriptures speak to the blessings that were placed upon Naomi. Naomi was trusted with the ministry of Ruth and Boaz’s baby, Obed, as she was blessed to be able to wean the child. This portion of ministry delivery was most interesting, as

several questions were asked about the relevance and reliability of an older person; nevertheless, the word of God was used as a guide to offer alternatives to the hesitations expressed from the group. Another example used with age and trust was Jesus' trust with those of his disciples who were older than he.

The eighth question of this pre-survey asked participants to respond to the following statement: *how likely are you to follow the leadership of someone twenty years younger than you?* Two out of the eleven participants responded with 'unlikely;' five out of the eleven participants responded with 'sometimes likely;' three out of eleven participants responded 'likely;' and one out of the eleven responded with 'always.' After treatment was conducted, the post survey result for this question revealed that five out of eleven responded with 'sometimes likely;' four out of eleven responded with 'likely;' and two out of the eleven answered that they would 'always.' This post-survey result shows a significant shift among all respondents. Prior to treatment, the majority of participants responded 'sometimes likely' to follow leadership of someone twenty years younger than themselves. Nevertheless, after treatment, more than half of the participants identified with a 'likely' response, and two in particular with an 'always' likely sentimentality after treatment. This portion of the project focused on vitality and the wellness factor that is steadily climbing for citizens living within the United States. A few of the participants expressed their changed perspective on leadership as they continue to age, as they must connect with a person on the bases of the Fruit's displayed as influenced by the Holy Spirit instead of judging leadership on the bases of age.

The information gathered during this treatment shows an overall increase in the perception of participants to listen and share with persons who are a part of a different

age group and generation than themselves. It was rewarding to witness transformation within the group with each discussion and presentation had throughout this treatment. There are opportunities to compare this research with observations from a wider scope of respondents, as this research focused mainly on Baby Boomers and Millennial participants accordingly.

This experience has been an amazing journey of growth and progress, as evidenced by the paradigm shifting that took place from among the participant group's post-survey responses. There has also been personal and professional growth from the researcher's perspective. As a result of this project, the researcher has learned to be more sensitive with mentorship, evangelism, and connectivity within the context as a whole.

APPENDIX A
WEEK ONE TREATMENT DOCUMENTS

Slide 1



A
**Congregational Response
To Integrational Succession**
Albert P. Jackson
Session #1 – July 24, 2017

Slide 2



**“Problem Identification : The
Changing Community”**

Slide 3



Slide 4



Slide 5



Slide 6



Slide 7



Question and Answer Period happened during this time. There were also instructor-led questions that were asked to the group in order to incorporate their engagement with the information learned.

A Church's Response to Intergenerational Succession
Session 1: "Problem Identification: The Changing Community"
 Monday July 24, 2017 · 6:30 pm Start
Facilitator Notes for PowerPoint Presentation

- Most likely or likely to follow a Millennial but with stipulation based on character and demonstration of spiritual fruit.
 - Response is not about age, but rather about spiritual maturity
 - Lifeline is important
- Listening with eyes, beyond "Sunday morning attendance". Social media, like Facebook, is a possible indicator of spiritual walk per older generation.
 - Age is not important
- Most of the participants were in church as young adults (5 participants).
 - Observe walk, availability and visibility
- Requires discernment because not all of what is shown on social media is accurate per a Millennial.
 - It's not always about what you can see
- You can tell someone's fruit and not be judgmental per older participant.
- Will observe and look for fruit according to what they've been taught.
 - Must be careful dealing with people when you first meet them.

Response to Project Title

- All participants agreed that the title of the project speaks to previous generation preparing for next generation.
 - Older generation agreed that this must continue if the church is to have a legacy.

- Age allows the older generation the opportunity to reflect on past experience.
 - Younger generation does not have the privilege of having longevity in wisdom.
 - Younger generation must be open to the older generation.
 - Younger generation is noticeably more defensive than older generation.
- There is a communication barrier between younger and older generations because in many cases both generations refuse to be open to listen and hear each other.
 - It is only until you put yourself in someone else's shoes that care is communicated.
- There is something communicated when getting information between generations.
 - Older generation can be stuck or more rigid, giving the impression they are unwilling to change.

Response to Age Discrimination

- Younger generation does not want older generation to tell them HOW they must change.
- Identify the problem of change, "Who Moved My Cheese" book
- Older generation is less surprised by change, because they understand seasons of life.
 - Example was raised about transition of Rev. Brackeen.
 - Many of the older generation did not understand his purpose when he first arrived.

- His humility and fruit were observed
- Millennials recognized he was real
- It is important to consult God when making decisions of change by having a discerning spirit.
 - The only constant thing is change.

Response to Succession Planning

- Succession, wisdom and lack of discipline in younger generation.
- Both Millennial and Older generation agree that millennials do not understand the process of change and struggle for opportunity.
 - Many in the older generation have lived through Jim Crow.
 - Younger generation dismisses what is important.
 - History is watered down to appease other generations.
 - Example: Part of church history was removed to appease a certain demographic of members within the congregation.
- There is 1 side of history in society that is being taught. More charter schools are increasing in popularity as a response to lack of cultural appropriation in schools. Cultural expression has increased through music, athletics and entertainment industries.
- Foundation of growth is realized by trying something different.
 - Usually expressed when someone pushes the boundaries.
- It is assumed that millennials do not care about the struggle of the older generation because it does not affect presently affect their life.
- Change necessitates transition and growing pains.

- Jim Vance was the 1st black male anchor in the great metropolitan DC area.
- Older generation is not a slave to the foundation, but values the lessons learned as a part of the foundation.
 - Millennial generation is over-informed, which has led to apathy to the older generational experience.
- Older generation feels by staying humble and knowing how to handle awkward situations that does not directly affect the millennial generation is appreciated.
 - Caring about something other than yourself
- Older generation feels the millennial generation is entitled because they have “made it” and have not struggled as many of the older generation has struggled.
 - Millennial generation as low tolerance and are easily offended
- Resiliency is based on your experience.
 - It tests your resolve
- Past experience can be a motivator.
 - Must meet people where they are
 - Cannot have baby boomer expectations from millennials

Response to What’s Next

- There is no age discrimination from the focus group participants. How someone is perceived is based on observation of character.

Response to Solution Finding

- It matters because a millennial should be shadowing or walking with a leader from the older generation.

- A community is made by empowering others and not just by who you are most comfortable with
- We must interact more and bring others into the ministry or the church will be stuck in a circle of losing members because of what they may or may not bring to the table.
- Must have a stake in ministry. Foundation must be the Word of God.
 - Where are you receiving your daily Bread
 - Physical attendance is necessary
- Moses – Joshua – people is an Old Testament model
- Paul – Timothy is a New Testament model

Response to Succession (Mentorship)

- Law of Legacy - true success is measured by succession (transitional transformative leadership)
- Millennial issue is physical attendance vs. visibility
- Identify 4-5 people who are good candidates for leadership
- Plan or Idea of Success
 - What does success look like and is it measurable
 - What defines success?
 - What lens are we looking through?
- The concept is bigger than US—it is transformational.

SERMON #1

Week -#1

Subject: Mentorship and Merit

Topic: "Joshua's Righteous Report"

Numbers 14:38 *Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.*

Numbers 14:36-38 *And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land—the men who brought up a bad report of the land—died by plague before the Lord. Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.*

I. Introduction.

- a. Whose report do you choose to believe?
- b. Negativity is always in abundance.
- c. Your reality always has two perspectives- they can be viewed as extremely bad or viewed as opportunities for miracles to be performed!
- d. Scripture reminds us of the value of having God - Like lenses on when faced with opposition
 - i. Cain & Able (Gen. 4:1-16)
 - ii. Esau & Jacob (Gen. 25:19-35)
 - iii. Ruth & Naomi (Ruth)
 - iv. Joshua & Caleb (Num. 14:38)
- e. Your perspective matters. Your attitude determines your altitude.

II. Body

- a. **Spiritual Death - Lack of Vision**

- i. Many churches are dying because of a lack of vision.
- ii. Many members are dying spiritually because of a carnal view of what it means to be a follower of Christ.
- iii. It has been said it is a shame to live a life of Hell and then die and go to Hell. There is a better way.

b. Spiritual Life - Vision & Right Perspective lends it way to longevity in ministry & in life.

- i. Spiritual Life like spiritual death is a choice based on what we decide to believe!
- ii. Spiritual Life is filled with a perspective that "all things work together for the good of them who are called according to His purpose" - Rom. 8:28.
- iii. Joshua and Caleb chose to believe that they could take the city - they possessed a "Can Do Spirit". They ultimately were rewarded for their view!
- iv. In the light of recent events in our society we will be judged on what side we stand on, and what view we chose to side with, i.e. Alt-right vs Black Lives Matter, Collin Kaepernick, Trump up or down - The Choice is yours.

c. Eternal Life - A Willingness to go with a mind to work always paves the way for subsequent generations with similar attributes.

- i. This scripture helps us to see that your perspective is tied to your faith and your faith is rewarded, in this case thru longevity.

- ii. As a new leader is chosen to lead the children of Israel one of the two spies with the righteous report is now chosen to lead the next generation into the promise land.
- iii. Having the right perspective concerning salvation will lead you into a life of eternal joy with the Master and gives you a legacy to share with the next generation.

III. Conclusion

What if Jesus' perspective was skewed? What if his view of Jerusalem was murky?

Would He have not scarified His life so that mankind would have a right to eternal life?

What if He was selfish and only looked out for Himself?

Perhaps there would be no disciples with which to give a Great Commission too!

Perhaps there would be no mentor/ mentee relationship to cultivate.

Thanks be unto God for Jesus' obedience and sacrifice and His willingness to mentor the next generation. He chose to believe in us to sacrifice for us.

He chose to have another perspective that while we were yet sinners He loved us!

(Rom. 5:8). Like Joshua & Caleb I choose to believe this righteous report.

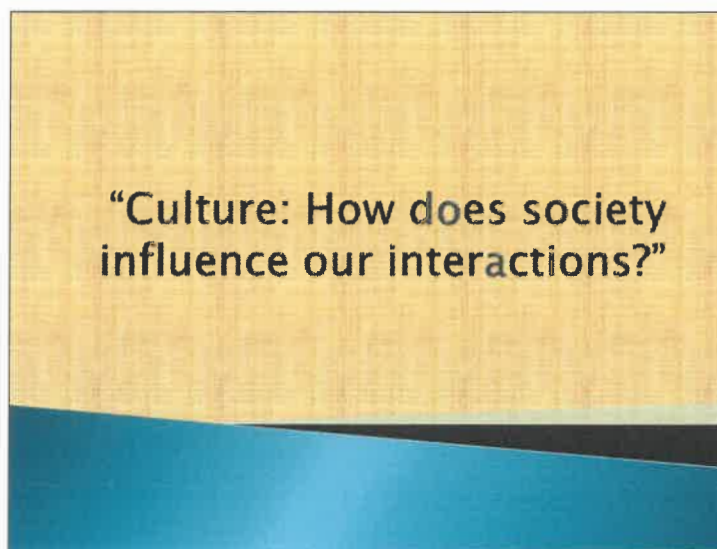
APPENDIX B

WEEK TWO TREATMENT DOCUMENTS

Slide 1



Slide 2



Slide 3



The various generations and their names were reviewed here, as well as a discussion of how last week's information has shaped their sensitivity of others.

Slide 4



Slide 5

Social Media and It's Role In Our Lives.

- » - Facebook, Twitter, SnapChat, etc . .
- Social Media Responsibility & Integrity

Slide 6

Where Are We Headed?

SOCIAL MEDIA IN YOUR CHURCH

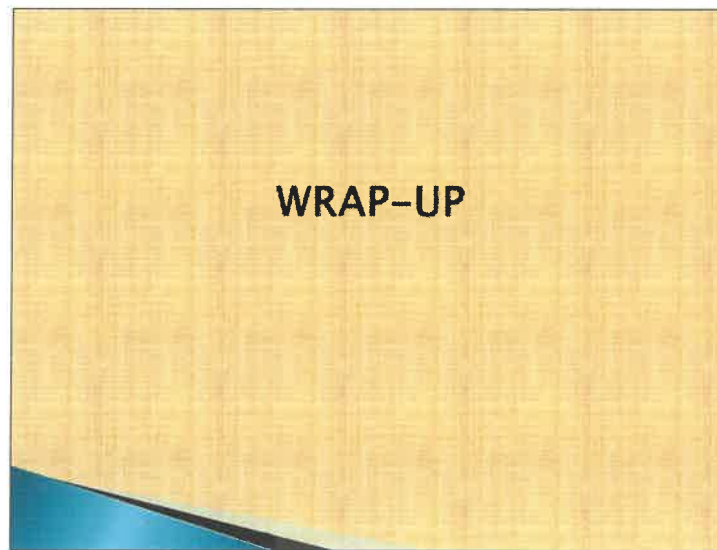
Social Media Explained CHURCH EDITION

- I like my church
- I'm searching for a Pastor
- I'm all up about
- There's a picture of my church
- There's a strange photo of my church
- There's a craft class for Sunday School
- I'm following to learn something new
- I'm blogging about my church
- I'm a Google employee who goes to church

social media

content, people, communications, new, information, Web, look, use, bio, use, wild, new, information

Slide 7



Question and Answer Period happened during this time. There were also instructor-led questions that were asked to the group in order to incorporate their engagement with the information learned.

A Church's Response to Intergenerational Succession
Session 2: "How Does Society Influence our Interactions"
Monday July 31, 2017 · 6:30 pm Start

Focus group Facilitator Notes

- I. Recap Last Week:
 - a. Changing Demographics
 - b. Age Discrimination
- II. Theological Foundations Paper: Ken Ball & Gina ____ "Surviving Generational Exodus"
 - a. Silent "Mature" Generation- loyalty, duty before pleasure
 - b. Generation X'rs – independent, results driven, known for skepticism
- III. Social media and texting has impacted our interactions
 - a. It has erased face to face contact
 - b. Both Millennials and Middlers agree it has shaped lack of respect because it's easier to hide behind words and not be confrontational face to face
 - c. What is perceived is lack of respect based on appearance and behavior
 - i. Appearance and behavior is used synonymously
 - ii. Lack of concern and respect for each other.
 - iii. Millennials are distant and easily lose respect and concern
 - iv. Each generation feels like their way is the right way
 - d. There is no dialogue between generations due to lack of respect for history and lack of respect for destiny
 - i. Conflicts are dealt with on social media

- ii. Each generation devalues the other generation because they feel minimized
 - iii. Millennials are viewed as the “Passive/Aggressive” generation
 - iv. Each generation has decreased/ minimized respect for each other
 - v. There was a lot of emotion behind Question #2
- IV. Millennials are not “slaves” to anything. They are flexible, noting some traditions have value but are disguised with words and reactions and the traditions are not proactive or relevant to today’s culture.
 - a. Older generation perceives traditions give a sense of purpose and belonging. Which sometimes has a negative connotation.
 - b. Millennial generation is easily offended when their culture is offended.
Ex. Music affects millennial generation
 - c. Respect has not been passed down generationally due to a lack of empathy and lack of engagement
 - d. Millennial generation perceives they are smarter than their older generation because they’ve achieved greater success quicker than their older parents and grandparents. Therefore, the millennials are perceived as arrogant and spoiled. Their presentation can be wrong and offensive.
- V. Older generation perceives millennial generation is not smarter to information quicker due to cell phones, internet, etc.
 - a. Perceptions
 - i. Millennials are disrespectful and dismissive. There is a lack of participation which can be viewed through age and gender.

- ii. Both generations agree communication is the key and they are open to sharing.
 - iii. Millennials believe progress should follow technology. They believe the church must dissect their dynamics to bridge the gap between both generations.
 - iv. Millennials perceive those with titles act in extremes. The message of the Word should be basic and that the church should influence the world and not the other way around
- b. Millennials are attracted by the secular world
- VI. One unifying theme: How much do we value what other people have?
 - a. Need to shock “wake them up”
 - b. Requires transformational ministry
 - c. Fellowship with like-minded believers
- VII. What do you want to see in your Pastor? What can the church do to connect or relate to those outside the four walls.
 - a. Both generations agree there should be boundaries in worship. We must work within the boundaries of ministry
 - b. Ex. Incorporating hymns in a contemporary context. To modernize tradition
 - c. Where Are We Headed: Opportunities for Traditions and Technology
- VIII. Solutions:
 - a. Consider audience context and be mindful of everyone
 - b. Do not devalue any generation

- c. Bridge the gap between generations (do not alienate anyone)
 - i. Stay on course
 - ii. Require leaders to attend core meetings like Leadership Summit by having accountability
 - iii. Training

IX. Intergenerational worship

- a. Millennials would like to see other young adults in worship
 - i. Create mentorship opportunities
 - ii. Training
 - iii. Embrace each other ex. Vision Board and Paint Party
- b. Mentorship would help with lack of training
 - i. It is perceived that older generation does not want help. Fear of embarrassment for not knowing.
 - ii. Service for the youth and young adults
 - iii. More advertisements for youth and young adult ministries
 - iv. There are too many rebels in the ministry
 - v. We should value everyone's perspective in ministry

X. Communications

- a. We should reach community by researching the demographic. Most millennials will only come one Sunday per month and not during the week

SERMON #2

Week - #2

Subject: Succession by Selection

Topic: Elijah's Pick & Elisha's Petition

Scripture: 1Kings 19:19, 2 Kings 13-14

The Call of Elijah

1 Kings 19:19 So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen in front of him, and he was with the twelfth. Elijah passed by him and cast his cloak upon him.

2 Kings 2:13-14 And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. Then he took the cloak of Elijah that had fallen from him and struck the water, saying, "Where is the Lord, the God of Elijah?" And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

I. Introduction

- a. Every year there is an NFL & NBA Draft that takes place. In recent years movies have been done on them and what is so fascinating is that the GM's of these teams know what kind of team they are looking to build.

They search their current roster to take inventory of the stock they presently possess coupled with the next level of talent pool that could potentially compliment their already assembled team.

It is the GMs hope that this year's pick will be a good one to assure success for future years to come.

- b. Many churches ascribe to a similar draft pick based on the needs of their congregations and ultimately what the collection of resumes and hearing of a number of ministers sermons may suggest after a search committee's long and arduous vetting process. The hope is that one name, one family; one preacher will be selected as Pastor to lead a church into ministry Succession for generations to come.
- c. There are some believers who were drafted by witness and testimony to become followers of Christ. Perhaps their resumes were not pristine and maybe they could not be screened as easily with a fine tooth comb, yet based on a conversation internally, coupled with a conviction of the Holy Spirit, they too made the cut and are now sold out, blood washed followers of Christ.

II. Body

- a. **Your Posture & position may determine your Possession of Succession.**

- i. Where were you when the Lord called your name? What were you doing to occupy your time? What was your posture when the Lord was watching you do what you do when you did what you did?

- ii. Remembering your posture and position may help to keep you humble no matter how high you may ascend. Often many get selective amnesia as the altitude rises and as their current demographics change and would have you to believe that they have always been where they find themselves to be.
- iii. Elisha was in the right posture and position to receive from Elijah the prophet. He was tilling the field. Not with one yoke, but twelve which suggests that he was putting forth great effort with his work. The spiritual significance here is that he was not so much waiting on a blessing as much as he was trying to be a blessing.

b. Your Possession of Succession is at its best with a proper view!

- i. Many of parishioners born in the era of baby boomers largest concern is that the legacy of what they and their parents have built and fought to maintain is views by subsequent generations in its proper light, as a valued inheritance.
- ii. After you have received your inheritance you have got to take inventory of what you have and what is around you! The text begs the question of Elisha; why not go back to tilling? Why go on the banks, the seashore of the Jordan, if not to gain a fresh perspective?
- iii. Gaining a fresh perspective before proceeding with any endeavor will help us not mishandle the inheritance. Gaining a fresh

perspective will give you a "Big-Picture" view which will allow you to see the weight of what you possess!

- iv. Elisha's view on the banks of the Jordan River allows him the time He needs to get familiar with what he has and then he takes action.

c. To better understand your Possession of Succession you've got to seek the Lord for his revelation.

- i. The Lord expects us to seek after Him with our whole heart. (Jer. 29:13).
- ii. Whenever we are placed in unfamiliar territory we need to seek God and His ultimate plan for our lives. Prayer works!
- iii. The Lord is moved to reveal Himself if ask it will be given, if we seek we will find, if we knock the door will be open. (Matt. 7:7)

III. Conclusion: We all have been selected to be joint-heirs with Christ that lives in us.

We too have an inheritance that should not go unclaimed.

We have to remain in a posture of humility as we receive this great inheritance from the Lord and be ready to share with everyone that we meet.

That the word of God is real and true and open to all who seek His will.

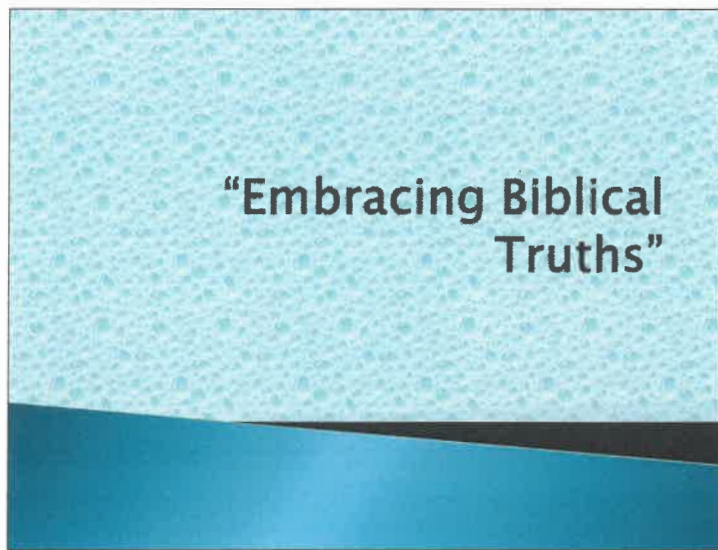
APPENDIX C

WEEK THREE TREATMENT DOCUMENTS

Slide 1



Slide 2



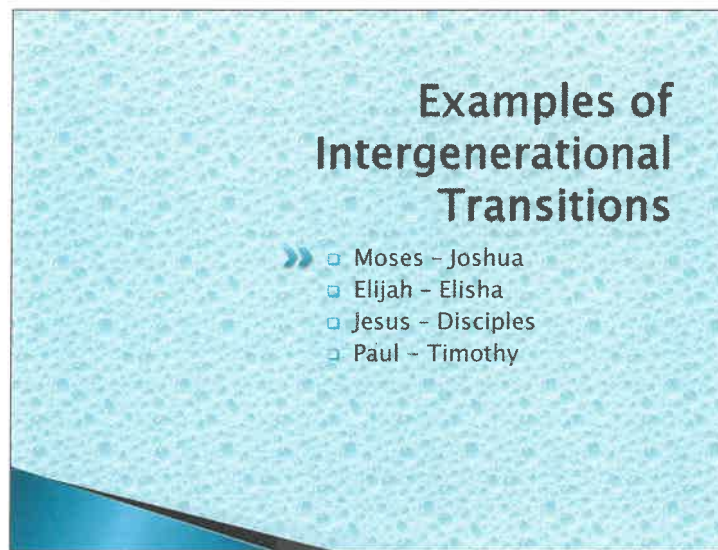
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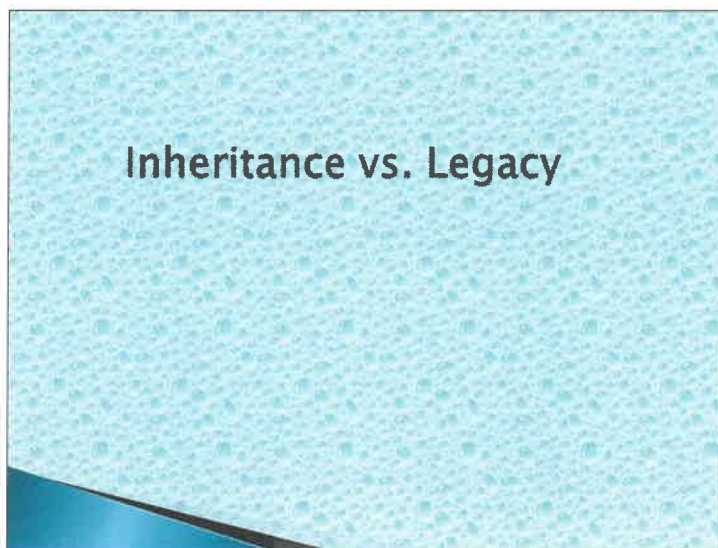
Slide 4



Slide 5



Slide 6



A review of last week's discussion took place, as well as next-step's dialogue on how to accomplish this within the current ministry setting.

Slide 7



Question and Answer Period happened during this time. There were also instructor-led questions that were asked to the group in order to incorporate their engagement with the information learned.

A Church's Response to Intergenerational Succession
Session 3: "Embracing Biblical Truths"
Monday August 7, 2017 · 6:30 pm Start

Focus group Facilitator Notes

- I. Purpose of the session: Group will be driven to finding a biblical basis/foundation for intergenerational succession
- II. Feedback on Questions
 - a. Similar answers/ everyone was sharing the same ideas.
 - b. Similarity in discussing transitions
 - c. Change is a necessary process that many churches do not have in protocol in place
- III. Causes/Reasons for Similar Responses
 - a. After discussion there would be follow up dialogues moving towards the same goal
 - b. Both groups want the same thing
- IV. What Does Succession Mean?
 - a. Follow in the steps of someone or making preparations for the next up
 - b. How important is succession?
 - i. Helps pass torch. It establishes foundation
 - ii. Not having a plan does not work
 - iii. Plan provides direction
 - iv. Ex. Older person providing wisdom for the younger person and generation
- V. Critical because people want to see stability and have confidence that a plan is in place so that nothing falls in between the cracks.

- a. Maintains cohesion
 - b. How do you put a succession plan in place for the church?
 - c. What can be done in the immediate future?
 - i. Innovative leadership, empowerment
 - ii. Ex. Transition in youth ministry
 - d. Starts with leadership and ministry
 - i. Constantly searching for a model of replication
 - ii. We can't always wait for a volunteer
- VI. Transition a church/ministry one piece (ministry) at a time
- a. Find a ministry that is successful with transitions and model their succession
 - i. Ask those who are not involved to get involved
 - ii. Create shadowing opportunities for those who want to lead in ministry
 - b. Model is we lift as we climb
 - i. We have to reach out to those who are not involved
 - ii. Biblical Examples
 - 1. Joshua – Moses
 - 2. Paul – Timothy
 - 3. Jesus – Disciples
 - 4. Ruth – Naomi
 - c. Must incorporate sermonettes on You-Tube
 - i. 4 Sermonettes

1. Mentorship vs Merit
 2. Elijah's pick vs Elisha's petition
 3. Great Commission
 4. Paul instructions to Timothy
- d. We must stay focused on God's Word and be able to pass it on (transferrable).
- i. How does the constitution reflect the transition?
 - ii. Constitution must be clarified to reflect changing goals.
 - iii. Amendments should be made
 - iv. Create an intergenerational team to work on amending the constitution and bylaws
 1. When do we receive a copy of the bylaws?
- e. Start with current leadership
- i. Focus on You! Work on Self!
 - ii. Leaders are in place to handle and triage issues that should be handled at their appropriate levels
- VII. Create accountability
- a. Mandatory Training for leaders
 - i. Rededication of leaders
 - ii. Trust in pastoral leadership
 - b. Share the light of Christ
 - i. Ex. Sodom and Gomorrah chose not to follow leadership. There was a lack of trust for leadership.

- ii. You can only walk with someone that you have a relationship with
- c. When you're a leader you can sometimes inherit challenges
 - i. Intentional relationships with leaders
 - ii. If you're not seeking an intentional relationship with Christ you don't want to have a relationship

VIII. NEXT STEPS: THE HOW TO (IMPLEMENTATION OF THE STRATEGIC PLAN)

- a. Focus 45 minutes of each Leadership Summit beginning in September – December
- b. Circulate 4 Questions (1 from each of the 4 Sessions) to each ministry to begin a dialogue with individual ministry leaders and those within their respective ministries
- c. Use next church event (ex. Church Homecoming in October) as a pilot for intergenerational succession.
- d. Use members of the Pilot Group to create an Intergenerational Succession Plan Team to guide ministries that may need assistance facilitating the transition

SERMON #3

Week-#3

Subject: The Great Commission

Topic: “The Gospel Making Disciples”

Scripture: Matthew 28:16-20

Matthew 28:16-20 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

I. Introduction

- a. What a privilege it must have been to be called upon to be the first spokesman for our Lord and Savior Jesus Christ! What an honor to have had the Master place His stamp of approval on you to ultimately commission you to speak for Him!
- b. That's the feeling I believe the disciples must have had upon receiving the news from the very lips of the Master. How in awe they must have been. How humbling yet shocking it seemed to be

called upon to be His very mouthpieces! Perhaps they questioned their own faith, after the very one who died is now resurrected and yet giving a charge. That perhaps is enough to have you question some things, understandingly so.

- c. How it is the same for every believer that we too are charged to pick up this great commission every day we rise to answer the call upon our lives to bare witness of the power of Jesus Christ in our lives.

II. **Body**

a. **They Worshipped**

- i. Pure Worship should be uninterrupted.
- ii. Worship requires recognition of the deity that is greater than ones self! Entering into worship requires humility and is paying homage to our creator just for who He is!
- iii. Distractions often come to cheapen the worship experience and to create doubt in the minds of each worshipper challenging whether or not the authentic power of God is real.
- iv. The good news of this text is that they continued to worship.
- v. There is a blessing in pressing even when doubts look to creep in uninvited in our worship experiences.

**b. Jesus reaffirmed His Power, His Position, & Gave their
Commission!**

- i. I've discovered that Master never has a problem reminding us of His authority and Power.
 - ii. Examples are throughout the New Testament: Jesus walks on the water and bids Peter to come. (Matt. 14:22-33)
 - iii. Jesus heals a lame man and forgives His sins. (Mark 2:1-12)
- c. Jesus forgives the Samaritan woman and many Samaritan believe because of her testimony. (John 4:1-42). There are many times in our lives when the Master will come to reaffirm His Power in the world. Government and principalities are not greater than our God. He will come to reaffirm His Position in our lives. Family tries to take His place. Jobs try to take His place. The pursuits of material gain try to take His place, just to name a few. Yet He reminds us thru the power of His word that "You should have no other gods before Him"(Ex. 20:3).

III. The Great Commission Is To Go, Teach, & To Baptize!

- a. The beauty of the great commission is that faith in action.
- b. It is a charge not to sit and become stale and stagnant, but to go!
- c. The command is to teach; however you cannot teach if you have not studied! (2 Tim. 2:15)

i. Study invigorates our teaching. Study prepares our spirit for the unexpected question, i.e. have you ever been somewhere and because you had a particular shirt or hat on, someone engagingly asked you a question about what you were wearing? It's the same with this walk. If you claim to be a follower of Christ, someone seeking will want to be taught about the Master.

d. The charge is to also baptize. So if we do our part with going and teaching, the Holy Spirit will do His job to compel them to want to be baptized.

IV. **Conclusion:** When we come into a loving relationship with the Lord Jesus Christ we are compelled to tell somebody about how He died for our sins and how He rose again with all power in His hands. The good news of this Gospel story is that He's coming back again for a church without spot or wrinkle (Eph. 5:27).

The challenge has been given the question is will you go and tell somebody?

APPENDIX D
WEEK FOUR TREATMENT DOCUMENTS

Slide 1

A Congregational Response To Intergenerational Succession

Albert P. Jackson
Session #4 - Aug. 7, 2017

Slide 2

“A Call To Action”

Slide 3

Cumulative Review

This time was used to recap on all previous weeks (week's one through three) with a review of concepts and terms accordingly.

Slide 4

Each One-Teach-One Challenge

- » Mentorship Challenge
 - Leaders will teach this concept to their ministries.
 - ie. thru the use of vehicles of texting messaging, use of social media, use of church's Facebook page, use of church's website design, & gentle e-mail reminders of "Words to Live By"

Slide 5

Examples of Intergenerational Transitions

- » □ Moses – Joshua
- Elijah – Elisha
- Jesus – Disciples
- Paul – Timothy

Slide 6

Inheritance vs. Legacy

Slide 7

Treatment Adjournment

Post-Survey Questionnaire was distributed during this time.

A Church's Response to Intergenerational Succession
Session 4: "A Call to Action"
Monday August 28, 2017 · 6:30 pm Start
Facilitator Notes

- I. Call To Action
 - a. People respond to purpose
 - b. Committee coming together
 - c. Command goes out to do something.
 - d. Promise is that I'll never leave you and that I'll always be with you
- II. God is working behind the scenes
 - a. Obstacles to moving forward
 - b. Skepticism
 - c. Lack of communication
 - i. Stubbornness
 - ii. Apathy
 - iii. Inflexibility
 - iv. Lack of understanding
- III. John 15: 1-8 God's call vs Our Response: Faith is moving. God requires more of us. I want you to prosper as your soul prospers
 - a. Solutions for the Church
 - b. WE must pursue courage
 - i. Passive aggressive nature (missed in text messages and emails)
 - ii. Taking courage may be uncomfortable (Joshua 1:6)
 - c. God's Call vs. Our Response
 - i. We must take action in order for vision to take place

- ii. Who are we bringing alongside of us
 - iii. Be strong and courageous
 - d. Stand together
 - i. Biblical foundation (Ex 4:9-12)
 - ii. Stick together
 - e. Secret relationship between Blacks and Jews
 - i. Economic empowerment
 - ii. Less is expended when we share our resources
- IV. Take action: Pray for compassion for those who are not where we are and for love to rule in our hearts. Let God show you a mentee to mentor (develop a mentoring relationship)
 - a. Each One Teach One
 - i. Intentional relationships
 - ii. Humble and approachable
 - b. Mentorship challenge
 - i. Intentional mentoring
 - ii. Intentional about communicating
 - 1. Examples of Intergenerational Transitions
 - 2. Moses- Joshua- Caleb
- V. Feedback from Participants
 - a. Learn more from a group, builds relationships
 - b. Encouraging groups in a growing church
 - i. More power comes together when we assemble together

- ii. Forsake not the assemble of yourselves
- iii. Pray for one another
- iv. Encourage group prayer together
- v. Support and learn simultaneously as growth occurs (dual mentorship)
- vi. Find ways to get together (common ground)

VI. NEXT STEPS: THE HOW TO (IMPLEMENTATION OF THE STRATEGIC PLAN)

- a. Focus 45 minutes of each Leadership Summit beginning in September – December.
- b. Circulate 4 Questions (1 from each of the 4 Sessions) to each ministry to begin a dialogue with individual ministry leaders and those within their respective ministries.
- c. Use next church event (ex. Church Homecoming in October) as a pilot for intergenerational succession.
- d. Use members of the Pilot Group to create an Intergenerational Succession Plan Team to guide ministries that may need assistance facilitating the transition

SERMON #4

Week 4

Subject: Paul's Instruction to Timothy

Topic: The Call to Continue

Scripture: 2 Timothy 2:2

2 Timothy 2:2 *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

I. Introduction

- a. Legends are always fun and exciting to talk about. They become household names based on what they have done and the impact they have had.
- b. We have legends in our own family. Grand Pop and Grand Mom are the legends many of us talk about today. I can remember there were little means back then and somehow somehow our Grandparents found a way to make ends meet.
- c. In this text it could be argued that Paul once named Saul was a gospel legend and hero of the faith. He too could have been categorized as a defender of the faith and after being ambushed, shipwrecked, imprisoned, and even snake bitten for the cause of the Gospel that would look like quite a resume. Yet Paul had lifted up His accolades for prideful reasons only as a shining Testament to the true power of God when you have been counted as faithful.

II. Body

- a. **Paul had a call to continue.**
 - i. Paul had his charge given directly from Jesus on the Damascus road.(Acts 9)

- ii. Paul was not easily embraced as one of the apostles of Jesus Christ, large impart because of his past. (Acts 9:16)
- iii. Paul's Journey was filled with highs and lows yet He kept the faith. (2Tim. 4:1-6)

b. Timothy had a call to continue.

- i. Timothy was Paul protégée.
- ii. He had invested time into developing Timothy to take the mantle of leadership and in many ways the books of I & II Timothy are letters of encouragement to young Timothy to continue onward in the furtherance of the gospel and in the work of the church.
- iii. Timothy had been groomed by sincere faith since birth as was his grandmother Lois and his mother Eunice. All were instrumental in the work of ministry.(II. Tim. 1:5)

c. We have a call to continue.

- i. Each one is to teach one.
- ii. We have been rescued and have a testimony we need to share it with somebody else.
- iii. Without our testimony the church dies and ceases to be relevant.
- iv. We cannot become so prideful that we become embarrassed about how far the Lord has brought us.
- v. Our attitude should be on or gratitude and we need to reach back to the generations that follow so that they too might find victory in Jesus.

vi. This is an inheritance that should not be easily discarded.

III. **Conclusion:** Thank God for His call for us to continue. With this call we have a reason to continue to wake up in the morning. With this call we can echo the words of the psalmist, " Life now is sweet and my joy is complete for I'm saved, saved, saved!"

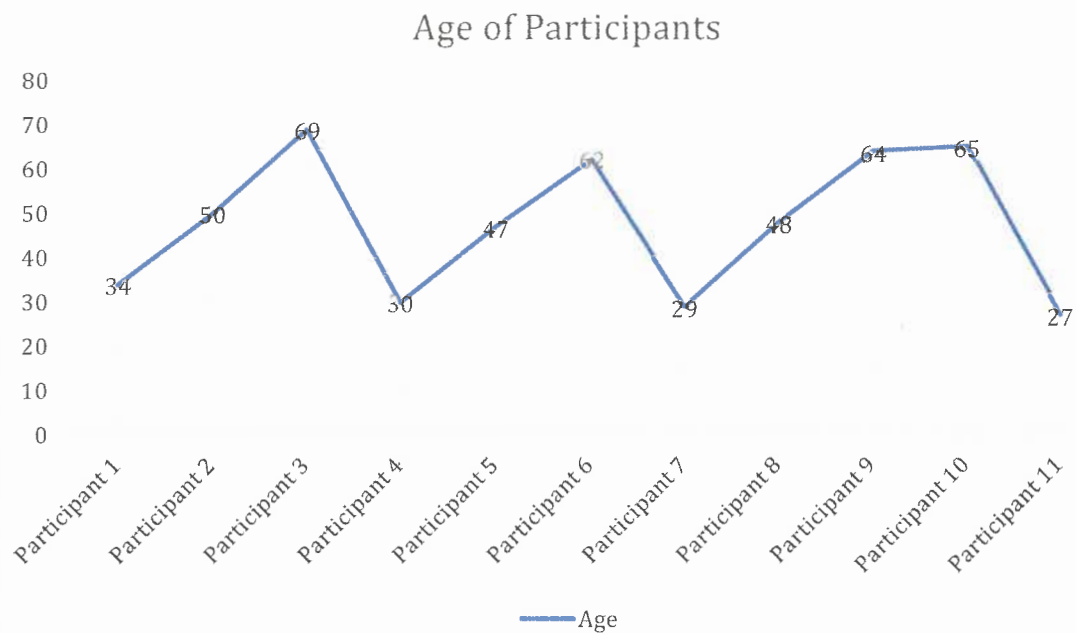
- a. This call has allowed us to have a picture of brighter future where king men & young women, boys and girls will come to the saving knowledge of Jesus Christ and be disciples who carry out the work of the ministry.
- b. This call from God helps us to never forget Gal. 6:9 "9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up."
- c. Here's God command to us – *Continue On!*

APPENDIX E

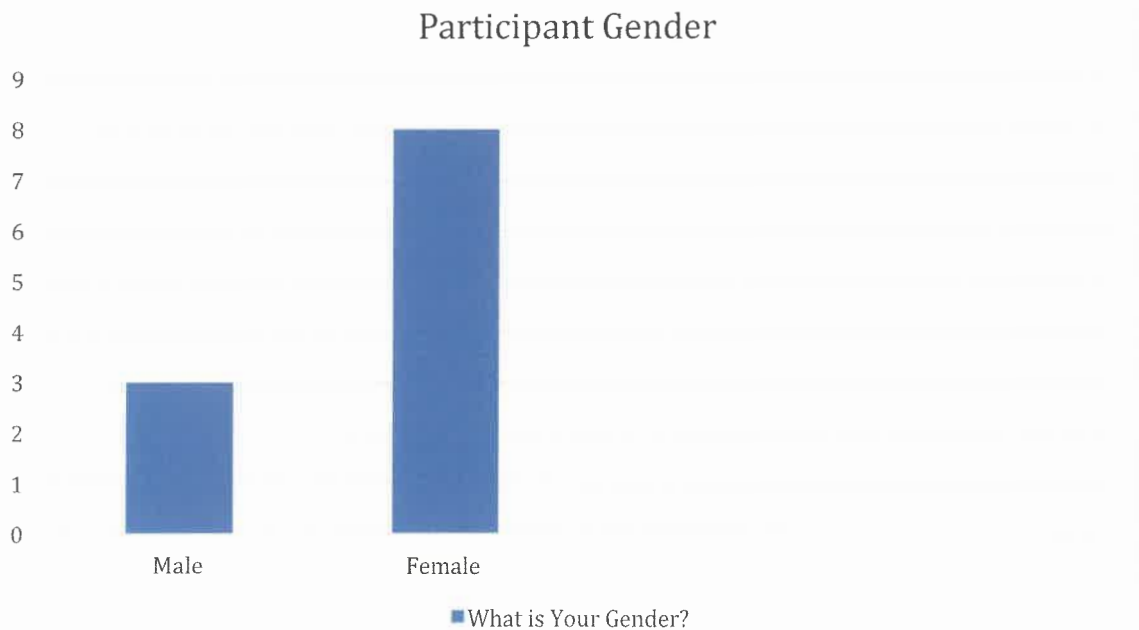
PARTICIPANT DEMOGRAPHIC, PRE- AND POST-SURVEY RESULTS

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Participant Demographic Information

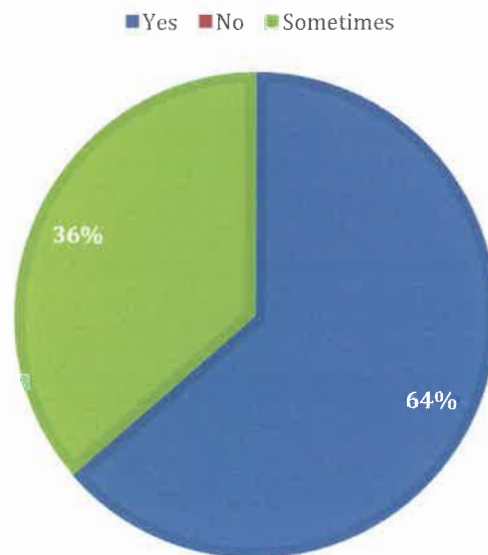


Note: One of the pre-survey information finding exercises included an opportunity for each participant to reveal their respective ages. This was a change for the researcher to evaluate the participant pool, and to observe the interactions between the different generations throughout the treatment accordingly. The information that shared by the participants revealed a varied age combination from three particular generations: four Millennials (1980-1999), three Generation-Xers (1965-1979), and four Baby Boomers (1946-1964). The average of ages found within this participant pool is forty-seven years old. Therefore, there was enough representation between the two main generations that inspired this study: Baby Boomers and Millennials.



Note: While the age and gender discussion was not the focus of this project, there were several perspectives offered by the men of the group that were very different from the views expressed by the women during this treatment. Three out of eleven, less than thirty percent, of the group was comprised of men; while eight out of the eleven, approximately seventy-three percent, were made up of women. It is important to note here that all of the participants are active members of the context. This participant group are a combination of servants in various auxiliaries, and some in significant leadership roles within the church.

DOES AGE DISCRIMINATION EXIST?



Note: Another question that was asked before the post-survey questionnaire was issued, asked each participant to respond to the following question: *do you believe people are discriminated against because of their age?* The information gathered during this phase of the treatment revealed the following: sixty-four percent of participants believe that people are discriminated against because of their age, while thirty-six percent of respondents believed that age discrimination exists only sometimes. This information was gathered at the beginning of the implementation phase, and respondents had not been exposed to the information from the study when this was asked. The answers to this question reveal that the majority of respondents have either been directly or indirectly involved with being treated differently on the bases of their age.

HOW IMPORTANT IS LEGACY FOR THE NEXT GENERATION?

■ Personal vs. Church Legacy

PERSONAL LEGACY

2

CHURCH LEGACY

9

Note: One of the most important questions that was asked to the group prior to the treatment and exposure of researched information was: *how important is it to you to leave a lasting legacy for the next generation?* The participants answered in the following manner: nine out of eleven responded that church legacy was most important to pass along to the next generation; while two out of eleven participants claimed that their respective personal legacy was most important to them. This question was asked to gauge the perception of legacy with regard to the participant pool. The researcher wanted to know where the level of awareness was, prior to disseminating information to the group accordingly. It was, however, interesting to see that the majority of the group understood the importance of church legacy, as a little over eighty percent of the group responded with *the church and its continued growth and success is important to me to leave a lasting legacy for the next generation.*

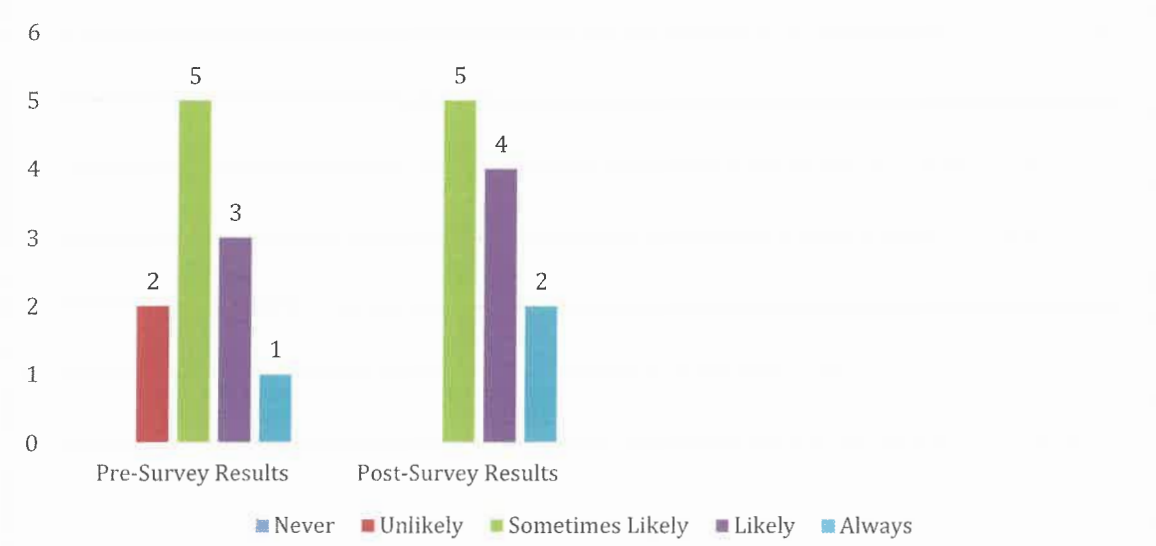
Pre-Survey Results by Question

	Eight Questions Asked to Eleven Study Participants	Never	Unlikely	Sometimes Likely	Likely	Always
1	How likely are you to use the advice of someone ten years younger than you?		3	8		
2	How likely are you to use advice of someone ten years older than you?			4	7	
3	How likely are you to mentor someone ten years younger than you?		2		9	
4	How likely are you to engage in a ministry endeavor with someone twenty years younger?		2	5	4	
5	How likely are you to engage in a ministry endeavor with someone twenty years older than you?			4	7	
6	How likely are you to allow a person ten years your junior to handle your ministry financial statements?		4	4	3	
7	How likely are you to entrust your decision making for your ministry to someone who is ten years older than you?		1	6	4	
8	Would you be willing to follow the leadership of someone twenty years younger than you?		2	5	3	1

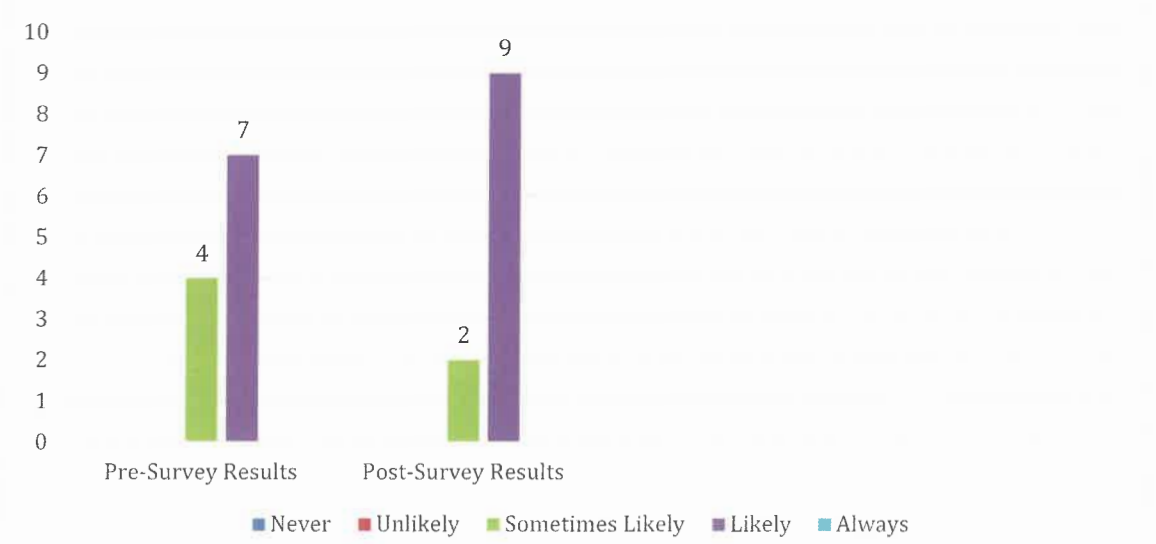
Post-Survey Results by Question

	Eight Questions Asked to Eleven Study Participants	Never	Unlikely	Sometimes Likely	Likely	Always
1	How likely are you to use the advice of someone ten years younger than you?		1	2	8	
2	How likely are you to use advice of someone ten years older than you?			2	9	
3	How likely are you to mentor someone ten years younger than you?			1	9	1
4	How likely are you to engage in a ministry endeavor with someone twenty years younger?			6	4	1
5	How likely are you to engage in a ministry endeavor with someone twenty years older than you?			2	7	2
6	How likely are you to allow a person ten years your junior to handle your ministry financial statements?		1	5	5	
7	How likely are you to entrust your decision making for your ministry to someone who is ten years older than you?			6	5	
8	Would you be willing to follow the leadership of someone twenty years younger than you?			5	4	2

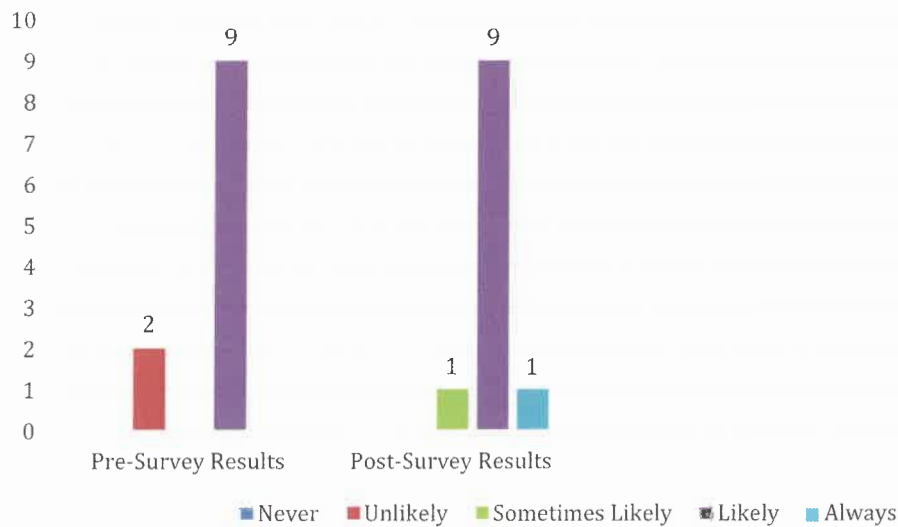
Question 1: How likely are you to use the advice of someone ten years younger than you?



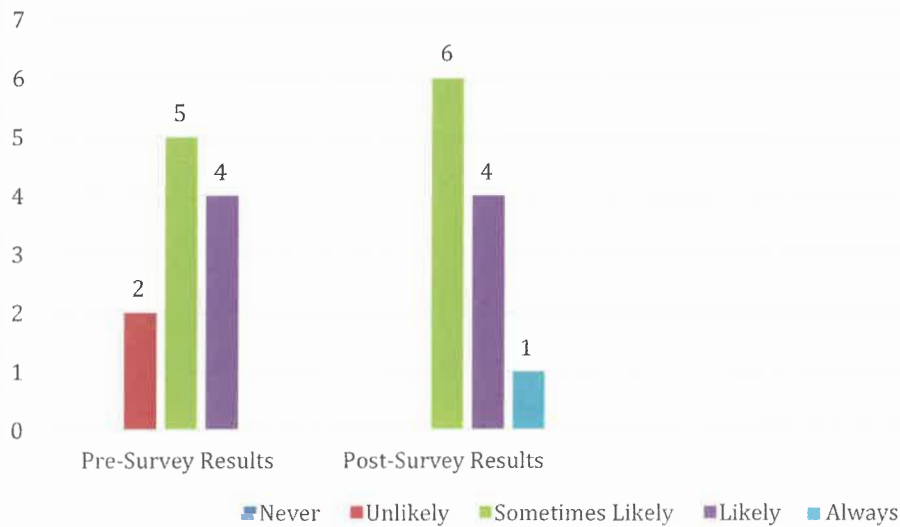
Question 2: How likely are you to use advice of someone ten years older than you?



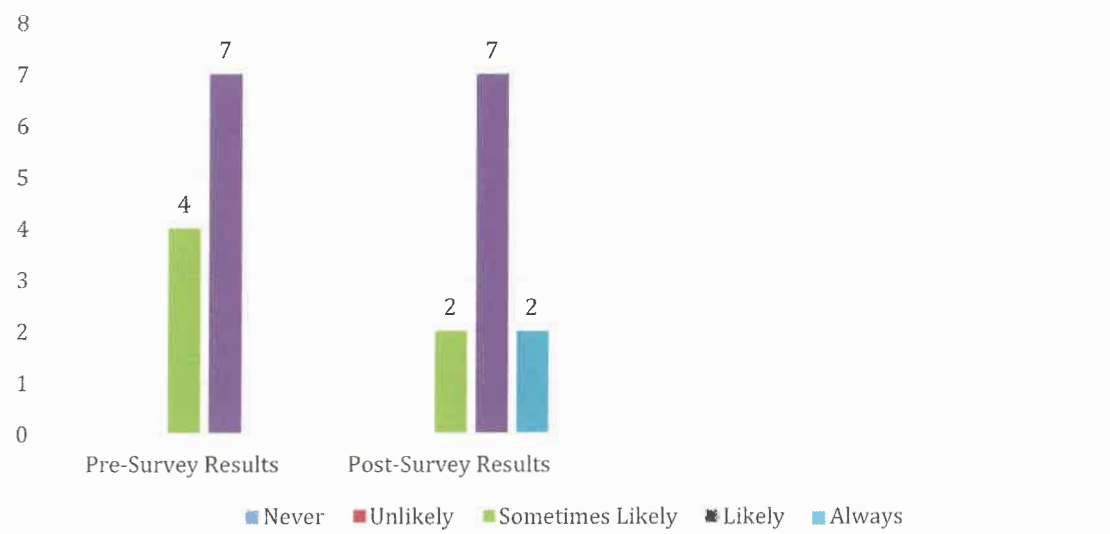
Question 3: How likely are you to mentor someone ten years younger than you?



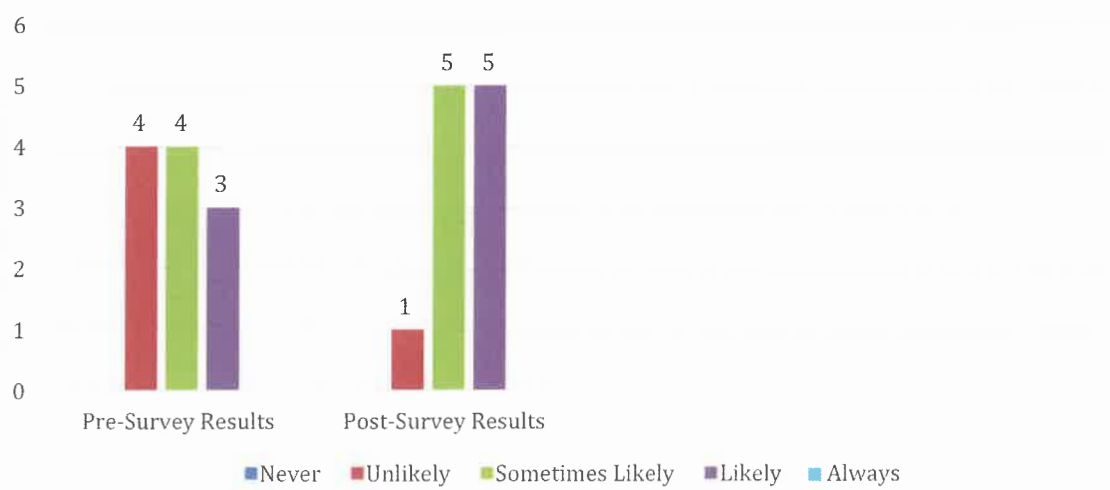
Question 4: How likely are you to engage in a ministry endeavor with someone twenty years younger?



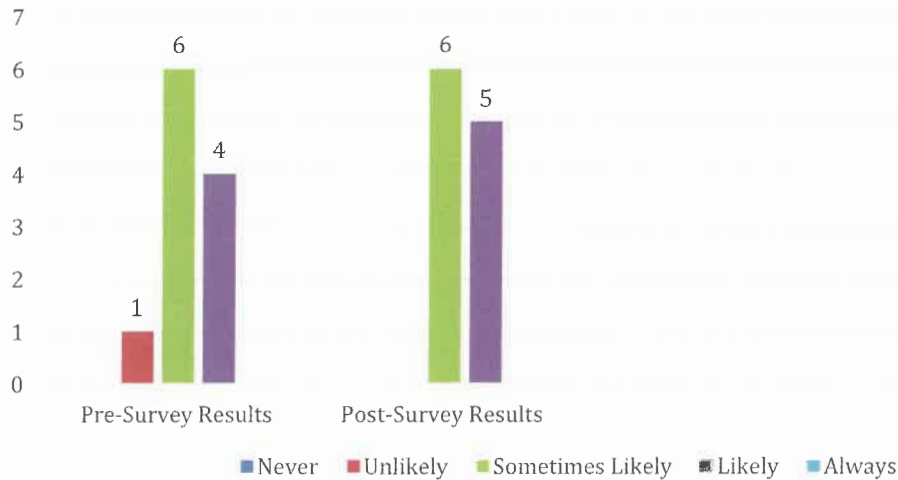
Question 5: How likely are you to engage in a ministry endeavor with someone twenty years older than you?



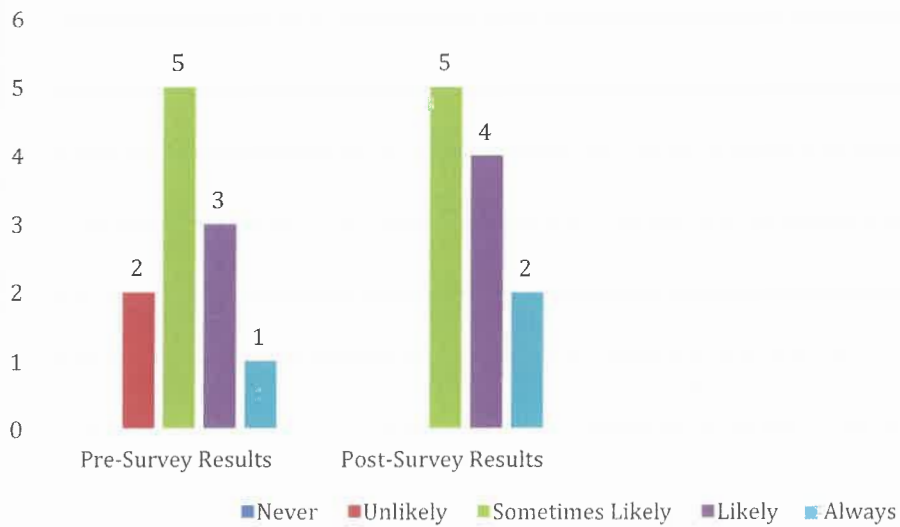
Question 6: How likely are you to allow a person ten years your junior to handle your ministry financial statements?



Question 7: How likely are you to entrust your decision making for your ministry to someone who is ten years older than you?



Question 8: Would you be willing to follow the leadership of someone twenty years younger than you?



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